[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIV.—NEW SERIES, No. 1456. LONDON: WEDNESDAY, OCT. 15, 1873. PRICE { UNSTAMPED.....5d STAMPED .....5½d.

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Ecclesiastical Affairs.

DISENDOWMENT.

II.

THE CASE WHICH DISENDOWMENT HAS TO DEAL WITH.

ASSUMING, for a moment, the justice and expediency of applying the principle of disendowment to the national institution commonly designated the Church of England, it is our object to show that it is quite possible to carry this principle into effect without necessarily creating any danger to the free and independent authority of the State. In order to secure this result, the first and most natural inquiry will be, "What is it that you are going to disendow?" Now, great misapprehension appears to have got possession of the public mind in relation to this question—a misapprehension which statesmen who ought to be better informed have, from time to time, contributed to strengthen. The proposal is to disendow the Church of England. Well, what is the Church of England viewed in relation to its endowments? It is often spoken of as an ecclesiastical corporation, or as a body apart from the people of England, having in the eye of law, a corporate unity, and therefore corporate rights. In reality, at least so far as the tenure of property is concerned, it is no such thing. Indeed, our forefathers with sagacious foresight determined that it should never become such. Accordingly, it has to be unceasingly and distinctly borne in mind in framing any statesmanlike plan of disendowment, that there is no organised spiritual community in this country which can claim as its own the aggregate of Church property now existing, and that there never has been. The law has assigned a certain portion of the property of its subjects to their parochial minister. It has permitted certain estates to be set apart for each of the archbishops and bishops, and for each dean and chapter, of the Church of England; but the law never recognised any right in this kind of revenue beyond the personal or official right of the individual enjoying the usufruct in each case. It gave the Church no corporate rights in, and no corporate control over, the aggregate of endowments possessed by these clergy; but made every bishop and parochial incumbent a "corporation sole," with unrestricted title to the usufruct of his endowments. To use the expressive and precise language of Blackstone, "the law has wisely ordained that the parson, *quatenus* parson, shall never die any more than the Sovereign, by making him and his successors a corporation. By which means all the original rights of the parsonage are preserved entire to the successor; for the present incumbent and his predecessor who lived seven centuries ago, are, in law, one and the same person; what was given to the one was given to the other." Moreover, it is important to be noted that though the Church in every parish has a common fund, there is no aggregation of these separate funds into a common stock—no division of spoil among Churchmen of different parishes. Every clergyman collects the Church revenue of his own parish, and expends what he has thus received, and what has been said of the parson or parish priest, is equally true of bishops and deans.

The statesman, therefore, who in any practical measure for disendowment is called upon to deal with Church property, should bear in mind that he has to deal with it, not as legally belonging to a corporate unity, but to a multiplicity of corporations sole. The Church of England, "as established by law," has no existence in the first-named capacity. It owns no property, as such, and can be despoiled of none. What the Constitution recognises is what Parliament created—namely, a body of laws regulating the ecclesiastical affairs of this nation, and a number of ecclesiastical officers to whom it entrusts the carrying out of those laws, under its supreme authority, in obedience to its prescriptions, and maintained by arrangements, and mainly from sources, which itself originally called into existence.

The danger, therefore, that after disendowment the Church of England, as a spiritual corporation, will still be left with so large a mass of property uncontrolled by State regulations as will constitute her a formidable rival to the State, is a danger which Parliament must go perversely out of its way to create before it can exist. Mr. Gladstone did this in the case of the Irish Church. It is the one feature of his measure, which indicated the prevision, the sympathies, and the purposes of the ecclesiastic, rather than those of the statesman. It was so far a gratuitous origination of a danger which till then had no legal being. It contradicted the entire spirit of English law in its dealing with ecclesiastical affairs. To frame, or rather to make such legal provision for the organisation of, a "Church body," afterwards to be converted into a corporate unity, for the purpose of becoming a legally authorised recipient and proprietor of no small proportion of the funds theretofore allocated to the use of the Irish Church Establishment, may have been, and probably was, regarded by the Premier as indispensably necessary to the carrying of his measure through Parliament, but it was, nevertheless, a precedent fraught with peril, and one which no succeeding Minister of the Crown, we hope, will deem it wise to follow. Why should we build up again what we meant to pull down? Why should we furnish a priesthood with fresh arms wherewith to oppose the will of the nation? Why should we, with perverse ingenuity, put together by a legal process which our forefathers always refused to sanction, an engine of obstruction to intellectual and religious progress, and advisedly supply it with material, from thenceforth beyond our own control, for keeping it in motion according to the predetermined laws of ecclesiastical authority? If we do this, whom shall we have to blame but ourselves? If we do this, shall we not be deliberately creating the very danger that we most fear? Let it be distinctly recollected that this is no essential part of disendowment—no necessary adjunct to it—not even a feature expressive of its spirit. It is simply, as far as it goes, an aggravation of the case as it now stands.

Our readers, we trust, will see at a glance the bearing of our remarks. We shall have to point out the practical application of them in two or three future papers. They will suffice, however, to show that the danger which politicians so justly dread of erecting an "*imperium in imperio*" within the lines of the British Constitution, will not arise out of disendowment, but, if it ever should be brought into being in association with it, will be due exclusively to the impolitic manner in which that principle is carried into effect.

NOTES ON THE CHURCH CONGRESS.

THE Church Congress, as a meeting of the representatives of a great Christian denomination, is well worthy of sympathy and respect. The uproarious scenes which have enlivened the recent assembly, as well as former ones, show indeed that the social supremacy of an Established Church does not necessarily make its manners superior to those of less privileged Christians. But after all, the flourishing of archidiaconal sticks, and sundry abnormal exercises of clerical throats may be thankfully accepted as indicative of the amount of zeal which is at present bottled up in seething fermentation within the limits of the Establishment. In regard to such matters the assembled representatives of Episcopalianism in England are probably no worse, as they are certainly no better, than the representatives of any other part of the Church militant. The specially hopeful feature of these congresses seems to us to be the practice they afford in those arts of popular organisation and government, which, in the course of a few more years, will be vitally important to the Established Church. They have originated in that shrewd perception of the signs of the times which is never completely wanting amongst any large body of Englishmen. They assume in almost all their proceedings that the future of religion rests with the activity of voluntary religious zeal.

Meantime it can hardly be denied that there is something slightly anomalous in the position of such assemblies. So far as we are aware, Church clergymen are the only persons holding a professedly national office under the authority of the State, who are allowed to discuss with popular assemblies the rights and wrongs of their position, or the mode in which their duties ought to be discharged. What would be thought if military or naval officers, holding Her Majesty's commission, were without the slightest authority to summon popular assemblies for the discussion of strategy, commissariat, relations to the volunteer forces, and other matters of importance to the army and navy? As to the poor postmen, even a private meeting among themselves is viewed with suspicion and visited with disapprobation. But here we have men who on all convenient occasions ostentatiously boast the superior claims they enjoy by authority of the State, yet who feel themselves, and are allowed by the governing powers to be, quite at liberty to discuss matters of national policy with popular meetings representing only a section of the people. We are aware, of course, that the parallel would be contemptuously disavowed. The notion that the Church is a department of the Civil Service would be repelled with indignation and loathing; for, as

the Duke of Argyll clearly explained, in a speech we noticed last week, the position which is felt to be most desirable for an Established clergy is one in which their income is secured on national property, while they are left to do pretty much as they please. But if, as the "Broad" school urges, the Church is only the nation in its religious aspect, even on this view a congress which denies to Nonconformists any share in its proceedings, while it professes to represent the Church of England, is one of these anomalies which generally indicate a transitional state of things.

It is noteworthy that the order of procedure in the recent congress was not a little influenced by the now notorious "horse-pond" speech of a bishop on the agricultural labourers' unions. That unfortunate utterance showed a sad miscalculation as to the condition of public feeling. The reaction produced spread far and wide. Not only were the humble organs of the labourers stirred to a wrath which they expressed in no measured terms, but the more generous among the clergy were scandalised, and the *Spectator* almost shrieked with dismay. It was clearly necessary that something should be done, or at least said. And therefore the "Church's duty in regard to strikes and labour" was set down as the subject for first consideration after the address from the chair. But notwithstanding the exceedingly manly and outspoken utterance of the Rev. J. Llewelyn Davies, we fear that the question was left pretty much where it was before. In fact this was what the Bishop of Oxford, who opened the question, regarded as the most desirable result of the discussion. His speech has been much praised by clerical organs, notably by the *Saturday Review*, as a model of discretion and good sense. Yet he completely evaded the real point at issue. He said that it was not the duty of the clergy to fix the rate of wages. But then no one ever affirmed that it was. It was quite a work of supererogation for him to prove that parish priests had not the requisite knowledge; for no one ever suspected them of it. He insisted that the proper position of the clergy was one of neutrality. And if by that he meant an impartial disposition to assuage passion and promote candid consideration on both sides, no one would wish to controvert him, But what the agricultural labourers and their friends allege is that the neutrality of the clergy has been of that peculiar description which the Americans required from us during their civil war—a friendly neutrality; and that while the neutrality has been exhibited to the labourers, the friendliness has been shown to landholders and owners. And this it is impossible to deny. The "horse-pond" speech was not alone, though it made more noise than similar utterances. The excuse urged is, of course, that it is only "paid agitators," men who set class against class, that are denounced. But Mr. Llewelyn Davies said truly enough that the secretary of the Church Defence Association was equally open to the reproach of being "a paid agitator," yet no one valued his services the less on that account. If the Church Establishment could be saved, it would be by men like Mr. Davies. But how thoroughly anti-popular are the sympathies it cultivates was shown clearly enough by the reception accorded to his speech. The Bishop of Oxford quoted with much unction our Lord's refusal to act as an arbitrator in a question of property. As if that was what the labourers asked from the clergy! But he forgot to quote Christ's denunciation of those "who bind heavy burdens upon men and grievous to be borne, while they themselves will not move them with one of their fingers." He surely did not remember at the moment that as between the ignorant neglected multitude on the one hand and the leaders of Jewish society on the other, the Lord's policy was not that of neutrality but of eager sympathy with the one side and unsparing denunciation of the other.

The only other point which attracts our attention is the discussion on the union of Church and State. But really any criticism of the arguments advanced would be like slaying the slain. What is the use for instance of arguing with the Dean of Exeter, who apparently thinks that the question is conclusively settled by the text, "Them that honour me I will honour"? Or what appeals to history could possibly reach a gentleman, who like Mr. George Harwood, of Manchester, can calmly assert at this time of day, that "the political freedom of the nation is involved in the maintenance of the union between Church and State"? We quite agree with Mr. Thomas Hughes, from whom we are always sorry to differ, that the nation ought to have a spiritual life, and some mode of expressing it. But we have always understood that the "righteousness" which "exalteth a nation" was the noblest expression of spiritual life which a nation can find. Mr. Hughes wanted to treat us outsiders, as "nonconforming members of the Church." But Mr. B. Hope did not see how it was to be done, unless by burying us with due ecclesiastical rites. We are compelled on this point to agree with Mr. Hope. Mr. Hughes indeed was good enough to say that there was no choice left us, —that we must be "nonconforming members of the Church" whether we like it or not. This seems rather hard on us. Even the Inquisition would allow a man to call his soul his own; though it would not let him keep a whole skin unless he called it as the Church pleased. But Mr. Hughes though sparing our bodies will let us have no voice whatever as to the denomination of our souls. The Church Congress is doing good in preparing for disestablishment, but we scarcely think its arguments on questions of religious equality will delay the inevitable day.

ECCLESIASTICAL NOTES.

It generally happens, and unfortunately generally happens, that the proceedings of certain religious or ecclesiastical organisations occur at a time in the week when we cannot possibly report them. The Congregational Union met at Ipswich on Monday, and our journal must be published before we can receive any account of its most important proceedings. We have, however, the address of the president, the Rev. E. R. Conder, of Leeds. It was devoted to the subject of the "Decay of Theology." Written in a finished literary style, with great breadth of view, and a pervading earnestness of purpose, Mr. Conder's address commanded the profound attention of his large audience. It remains open to question whether there is any decay of theology. Singularly enough, the same subject was brought up at the Church Congress, and there it seemed to be the opinion that there might be too much attention given to theology as such. Amongst those whom we may reckon "ourselves," it is doubtful whether theology is not as much studied as ever it was. But there is a difference. Formerly it was presented in the drier, now it is presented in fresher aspects. There may be sound theology without the forms of scholasticism. The greatest theologian amongst the Baptists of the last and present generations is Mr. Hinton, who has had the happy faculty of presenting his theology in both the scholastic and the popular shapes. Mr. Samuel Cox is certainly a theologian; so is Mr. Baldwin Brown; so is Dr. Stock and Dr. Green; so, in his way, is Mr. Spurgeon; and so, so far as a necessarily limited judgment of preachers is concerned, are most of the very best preachers of London and the provinces. The difference between the former and the present races of theologians consists in the fact that they present the truth of theology in different ways. It was the custom to adopt an argumentative style, scholastic in form as well as in expression; it is now the custom to throw aside the argumentative form, and exhibit the same old truths in ways better adapted to the intellect of the present age. On the whole, we do not believe in the decay of theology, considered as the truth concerning God; but we do believe in the decay of the old way of teaching theology. Dwight would not now be read, and ought not to be appreciated as he was. It will be seen, however, that Mr. Conder took a very broad view of his subject, that he appreciates the theology of the present, and believes in a theology of the future. The manner in which he treated his subject was provocative of discussion; but we, at least, all believe that discussion only elicits truth. The remaining proceedings of the Union we must leave for comment next week.

The *Church Herald* of last week has an article on the Conservative reaction, wide in its scope, extending as it does to the reaction throughout Europe. This necessarily involves the position of the Church, and so absolutism in politics, and what is considered to be orthodoxy in religion, are put together. That is to say, despotism and priestism go hand in hand, which is very true indeed. It follows that an onslaught must be made upon Protestantism; and so the *Church Herald* says that men now want to be justly *ruled*. But the one thing they will not admit is that any one has the right to rule them. This is the doctrine of Liberal, or Radical, or Protestant nations, for the words mean the same thing. "Protestantism means only men's setting themselves up against the rulers whom God has placed over them in religious matters, as Liberalism means their rejection, as of right, of all temporal rulers." It is always well to get definitions, and such definitions as these show us what is the real nature of our antagonists. The *Church Herald* says plainly what other Church journals say with a great deal of circumlocution.

How is it that Protestant Episcopalians cannot flourish without State support? It is in the very lowest condition in all the Australian colonies, and a letter to the *Guardian* from the Rev. A. W. Mountain, Commissary of the Bishop of Quebec, gives us somewhat similar information as to the position of Protestant Episcopalians in Canada. Of the diocese of Quebec he gives the following statistics of church-members:—

Church of England, 25,306; Presbyterians, 13,836; Methodists, 11,268. In the diocese of Montreal the figures are—Church of England, 37,143; Presbyterians, 32,329; Methodists, 22,832. In the Western Canada they stand thus:—Methodist, 462,266; Presbyterians, 356,442; Church of England, 330,994.

How is this?

We received, last week, from a clergyman of the Church of England, the following letter,—

Sir,—Allow me to call your attention to the following:—

The living of Low Moor, near Bradford, has been lately rendered vacant by the death of the late vicar. It is worth between 400*l.* and 500*l.* a year, and is in the gift of the Vicar of Bradford. This worthy is Bishop Ryan, a returned colonial, of "evangelical sentiments." Before a week elapsed he gave it to his son, Mr. Vincent Ryan, a young man who, when he received it, was only a deacon, and was ordained priest a fortnight ago by the Bishop of Ripon.

Not a single local paper (to the best of my knowledge) has noticed this nefarious transaction. May I ask you, sir, to verify my statements, and then to treat the matter as it deserves, which you are well able to do?

I am a clergyman in this diocese of eight years' standing, unbeneficed, and though I had no personal interest in the matter, and was not an applicant, I feel that all curates of my standing have a legitimate ground of complaint.

Of course from *one* point of view (for I am altogether with you on the question of Church and State) the more such things happen the better, as people will see the abuses of the whole system, but still I think such things ought not to be left unnoticed.

Having made inquiries upon this subject, we find that the charge thus made is substantially true. The presentation is reported in the *Guardian* of last week, but the living does not appear to be of the value reported by our correspondent. We have some curious information, however, as to the history of this living. It appears that Low Moor was formed out of the old parish of Bradford some fifty years or more ago. A Mr. Fawcett becam e incumbent, a good man, whose death caused great grief to the parishioners. Then the presentation became vested in the Vicar of Bradford. Dr. Burnet, the then vicar, presented his son, whose character we have no wish to criticise. Dr. Ryan succeeded Dr. Burnet, and has been called upon to present some one to the vicarage. He, like his predecessor, has accordingly presented *his* son, and, as a correspondent says, "Nothing could be more natural"; but, also, as our correspondent says, "Whatever there is about the transaction extravagant or indefensible is due to the system which engenders such monstrous perversions." Let it be considered, so far as we are concerned, that our information is derived from a beneficed clergyman of the Establishment.

THE BATH CHURCH CONGRESS.

The meetings of the Church Congress this year have been very successful as regards numbers; but the tone of the meetings has, we think, been lower than it has been at previous congresses. Where some hundreds of individuals of all characters are brought together it is almost inevitable that there should be some exhibitions of bad taste, of hot temper, and of inferior motive. The Chairman of the conference, Lord Alfred Hervey, Bishop of Bath and Wells, at the very commencement of his inaugural address, gave the first example of bad taste. Referring to Bath as it was, he alluded to "preaching-houses, to which people flocked to hear and to criticise their favourite preachers; eloquent preachers without the ballast of parochial responsibilities; congregational isolation from the system of the Church; nominal Christianity without any distinct holding of Church principles or Church doctrines." Here the first reference was palpable. It was to William Jay, in comparison with whom Lord Alfred Hervey can scarcely be said to shine. For the Churchmen of that period we are not called upon to answer; but what are the "Church principles and Church doctrines" of this period? Are there not thousands of clergymen who would deny that Lord Alfred Hervey himself holds them? What would Archdeacon Denison say? The rest of the inaugural address was brief, but vague, and scarcely equal in any respect to the inaugural addresses of previous years.

We had considerable curiosity as to what would be the character of the Bishop of Oxford's paper on the "Church's Duty in regard to Strikes and

Labour," the reading of which occupied the first place in the discussions of the congress. Two circumstances have to be considered in regard to this subject. The first is that the report of the Royal Commission as to the condition of the labourers in the agricultural districts had brought out such appalling facts as to indicate that the clergy, who had been supposed to have converted all these districts into the most delightful of Christian Arcadias, had either altogether neglected their duty or had been incapable of performing it. Vice, squalor, dirt, destitution, and ignorance were found to reign throughout the very districts where the clergy were supposed to reign supreme—where they claimed to be the sole guardians of the moral, the religious, and the social condition of the people, and from which, accordingly, they warned off, and, as far as they could, kept off, every intruder. Then comes the sudden uprising of this terribly-neglected class and the accusation, from their own mouths, that the clergy had neither sympathised with nor helped them. To this accusation the Bishop of Oxford gave a reply. He spoke throughout, in an aggrieved tone, of the "abuse" that had been hurled at the clergy:—

Meetings have been held in hundreds of parishes, at which abuse of the clergy has been the prominent topic of discourse. Week after week you will see delivered at each railway-station the packets of newspapers by which this abuse is propagated: Sunday after Sunday you may notice knots of labouring men gathered at a gateway, or in the corner of a field, round one who is reading the newspaper to his fellows. It is no mild censure of their neighbours which these listeners hear. They are told that the clergy are guilty of intolerable crimes—that they are the poor man's oppressors, and deadly foes. For my own part, I cannot regard with equanimity the existence of bitterness and malignity around me, even though I may not be the only object of attack. I am not satisfied to be "exposed to public infamy and scorn," as an "Episcopal scoundrel," guilty of crimes "the Newgate Calendar cannot equal," because the libeller has screened himself from justice by including with me twenty-seven other innocent persons in his unmanly assault.

What should be done in reply to this? The bishop flatly said that it was not the Church's duty to interfere between the labourers and their employers; but it seems to us that he stated the question in a misleading way. Nobody pretends that it is the Church's duty to regulate wages—nobody has ever hinted at such a thing. The gravamen of the complaint is that the personal sympathies of the clergy are with the employers and not with the employed, with the rich and not with the poor, with the powerful and not with the weak. It is that they, while they preach subservience to the labourer, do not preach duty to the person who employs the labourer—that, in a word, they truckle to the one class and bully the other. The bishop sees, however, that the clergy must do more than they have done; for the Church, he told the congress:—

Holds it a sin to oppress the hireling in his wages, not because the man has some indefinite right to more money, but because it is part of Christian charity to show him brotherly kindness, and to help him on his way. The master's duty is not done when the wages have been paid: he owes offices of charity, kindly treatment, friendly consideration and respect. The Church, I fear, has not always taught these duties as plainly as she ought to have taught them: perhaps we should not have come to our present pass if she had.

When he added that the clergy must address themselves to their work "with a determination to get at the heart of the people about them," he hit the marrow of the question at issue. Hearts have not been got at: how could they have been? The clergy have not gone the right way to work.

Mr. Llewelyn Davies's paper on the same subject was of a happier tone, beginning at once by saying that the main point was the right mental attitude, "the Christian direction of the sympathies." Mr. Davies not only justified the combinations of workmen, but he asked,—

Is it for us, who learn and teach from the New Testament, to give sympathy and aid to the better off in keeping the worse off out of power? Can we by any stretch of imagination conceive of St. James or St. Paul taking the side of the upper classes against the lower? It is the glory of the Christian Church to have favoured the abolition of slavery, the emancipation of serfs. The Church of to-day would be degenerate and disloyal if it were to commit itself to the policy of keeping the labourer as dependent and helpless as possible.

Passing by the question whether the Church is not "degenerate and disloyal," Mr. Davies justified the "paid agitators," and even thought it conceivable that the resident clergy and squires might have done their work; that the Arches and others were quite as worthy of honour as the secretary of the Church Defence Association, and that "the Church of England greatly needs the help of Divine grace to preserve it from an undue reverence for station and property." "Ah," said Mr. Davies,—

The jog-trot of the Church goes sadly too much to the tune of "proputty, proputty, proputty." Let us leave the defence of property to statesmen and economists; ministers of Christ have the care of living souls, of men and brothers. It is not for us to teach that exclusive rights are the foundation of the social edifice. Is not God Himself calling this Church of ours, which has so unique a position in the world, with its animating historical traditions, with its every fibre twisted into the complex interests of a great people, to disown the ignoble task of bolstering up the privileges of the fortunate, and to claim the honours of a generous unworldliness, the sacred right of sympathy with the poor and the weak?

Now, the first of these addresses was received throughout with every expression of approval, whereas Mr. Davies's address excited many murmurs, and as the *Times* reporter remarks, "it can hardly be said that the sympathies of his audience were on his side." Here we have the first indication of the tone of the congress, and a justification of what the labourers have said against the clergy. The two papers provoked a good and honest discussion. Canon Girdlestone warned the clergy that if they continued to oppose the first awakening of the agricultural labourers, the vantage ground which they occupied would slip from under their feet; he asked them whether it was that they were afraid of disturbing the "paternal feeling"? he acknowledged that it existed, but not to the extent described. "If it did," said the canon, who is one of the two or three clergymen who have had any sympathy with the labourers,

The country would not be covered with cottages which were in too many instances hovels in which not one of those present would consent to stable their horses—hovels without ventilation, drainage, or the surroundings necessary for ordinary decency; hovels which bred a race of men who from want of domestic comfort spent their lives in the pothouse, and who had nothing to look forward to but to be buried in a pauper's grave; hovels which bred a race of women whose maidenly blushes were blotched in consequence of the scenes they were obliged to witness, in consequence of the want of proper sleeping accommodation.

The canon furthermore told the clergy that they were not free from blame, and in a splendid peroration he solemnly declared that "the man he should fear most to meet at the last great day was the poor labourer, who, perhaps, if he had exercised his ministry more faithfully and more fearlessly in denouncing social abuses, might have been spared a life of misery and penury and a pauper's grave."

The after discussion was not worth much. Earl Nelson seemed to take the bishop's side; Mr. Beresford Hope went in for better cottages, but at the same time more "more control"; while the Marquis of Bath vindicated the present position of the labourers. Curious that a bishop, an earl, and a marquis should be the three persons who show no disposition to take the labourers' side! Was the concluding speech of the bishop inorical or not? He rejoiced that the discussion had brought out so prominently the deep sympathy of the congress with the labouring classes, and so on, but our own judgment is in the contrary direction. The sympathy was not with the labourers but with their masters, and the first murmur of the congress was expressed at Mr. Davies, who stands almost alone amongst his class in his active sympathy with the main body of the agriculturalists.

We have given prominent place to this discussion because of its importance as an index to the feeling of the clergy. It occupied all the first sitting of the first day. In the evening the question of lay help was discussed, being opened by a paper from the Rev. W. Cadman, who, when he described the Church of England as Protestant, was greeted both with cheers and hisses. Mr. Cadman vindicated the employment of lay help, as did the Rev. H. D. Nihill, who followed him. In the course of the discussion sisterhoods also were vindicated, Sir Erasmus Phillips standing up for vows. Then came Archdeacon Denison, whose appearance provoked a perfect uproar, and who was prevented from finishing his speech by sheer noise. The point of the archdeacon's speech was that he believed in lay helpers, especially when bishops stopped the mouths of curates, after saying which confusion became worse confounded. Good words were said afterwards, and the discussion was closed in fair temper by Alderman Bennett, of Manchester, humorously vindicating the superiority of lay preaching. The subject of almsgiving was also discussed, two papers being read, one by Earl Nelson and another by Dr. Hannah. The main drift was in favour of a better organisation of Christian charity for the relief of the poor, but, at the same time, this was opposed as tending to pauperism. Nevertheless, the discussion was a healthy one, and on the whole, when it was over, the congress may be said to have done a good day's work in its first day.

On Wednesday, the second day, the subject of "Missions" was very well debated by an unusual number of speakers, but nothing new was said about it. It is curious, however, to find such repeated insistance upon the necessity of "a bishop" for missionaries, without which officer other denominations have altogether outstripped the Established Church. The great subject of debate this day, however, was the "Union of Church and State," and to hear this debate a very large audience had gathered together. Dean Boyd, of Exeter, read the first paper, which was of the ordinary stamp, every argument having been answered over and over again. Once more we were told that Voluntaryism is eccentric and fitful; that it would not suffice for districts where there was no demand for spiritual work, although "the members of the Church claimed part of the laurel crown of voluntary effort." It was admitted, however, that the Church was greatly hampered in her work by legal forms, &c. Dean Boyd's address does not seem to have been of a very remarkable character. On the whole, Sir Stafford Northcote, who succeeded the dean, did better. The feeling of the Congress was unmistakeably manifested when he said that he should assume that his audience all felt the maintenance of the union of Church and State to be desirable, when only one voice was heard on the side of the "Noes." Amongst Sir Stafford Northcote's utterances were, that "if the Church was to be dissolved, it would not be by interference from without, but by blows from within"; and that Churchmen "had no right to claim at one and the same time the privileges of Establishment and the freedom of disestablishment"—a sentiment which met with marked applause. Referring to disestablishment, Sir Stafford said that—

There were those who thought that if the Church were disestablished, she would become more powerful than ever. He did not deny that there might be reasons which would justify separation, and especially would that be the case if the preservation of Catholic truth were involved—(cheers)—but he believed that if the Church were voluntarily and needlessly to separate from the State, she would thereby inflict a great blow on religious truth and freedom. He looked with equal alarm at the attempts unduly to restrain liberty, and the attempts to go beyond the barriers fixed by the Church for the defence of religious truth. (Cheers.) He also viewed with regret the exclusion of the laity, and the frequent want of support to the authority of bishops. If the Establishment was to be preserved, it must be by a careful recognition on the part of its members of the great principles on which it was founded. The readiest means of preventing a collision between the two bodies was to provide for such a representation of the laity as would tend to secure harmonious action. If the Church was to stand she must have the Christian laity with her.

The subsequent discussion was vigorously sustained, but some curious things were said. Thus, Mr. Garwood thought that the political freedom of the nation was involved in the maintenance of the union; and Rev. Alfred T. Lee, as was natural, spoke for the Church Defence Institution:—

Whatever some sanguine people might think in reference to separation, they might rely upon it that the Church would not be disestablished without being also disendowed. The cause of disestablishment had many secret sources of support. It was powerful in the support of the pulpit and the press, and especially powerful in having a great central executive in London watching for opportunities of undermining the Church. They were told by Mr. Chamberlain, in the *Fortnightly Review*, that the repeal of the 25th clause of the Education Act was nothing in comparison with the disestablishment of the National Church, and the confiscation of her property. Recent successes had greatly encouraged the opponents of the Church. "We are governed," they said, "by an Imperial Parliament, and English, Scotch, and Irish members will combine for the common object." The Church of England must prepare to meet this powerful opposition. For that purpose she had an admirable organisation in her parishes, rural deaneries, and dioceses; and if these could be properly combined, they would hear little more of disestablishment. They required a good organisation to secure such combination; and they had one in the Church Defence Association, whose central office was in London, and which for the last two years and a-half had watched all that concerned the cause of Establishment.

Confiscation again, you see! Mr. T. Hughes, M.P., went on the old Broad Church line. "The nation must have a spiritual life and some mode of expressing it"; therefore there must be a State-Church! The logic of the Broad-Churchman is really wonderful. Then Mr. Hughes protested against the separation of secular and religious, as though any anti-State-Churchman proposed such a thing. Next—

The members of the Liberation Society, professing the desire for a better representation of spiritual life, proposed to get rid of the great means of representing it. Where else than in the Church had been found such men as Arnold and Whately, and Julius Hare and Pusey, and Keble and Morrison, and, greatest of all, a man who had been lately taken from them, Frederick Maurice? Among Nonconformists such men would have been called heretics, and could not have done the work they had done. If the Church of England would strive to remove the feeling of social inferiority on the part of Dissenters, and meet them fairly, treating them as nonconforming members of the Church, she would have no cause for apprehension.

The tone of Mr. Hughes's speech was good, but his matter was weak; but this is the characteristic of all his speeches. Mr. Beresford Hope said nothing worth repeating or reporting, but Archdeacon's Denison's humorous audacity must have been worth listening to. Let us give a lively specimen—

In 1866 he saw a letter, in which the great disestablisher of these times said that the disestablishment of the Church of Ireland was a thing so absolutely remote that it was not necessary in any way or shape to consider it, and yet in 1868 he put his resolutions on the table of the House of Commons relating to the Irish Church. Perhaps, therefore, the disestablishment of the English

Church was nearer than many persons thought. (Hear, hear.) He himself could no longer use that enthusiastic language which he had formerly used on this question. He felt with the utmost pain that he was placing himself in a position which he would not willingly occupy before those whose good opinion he greatly valued. Many of them, he knew, entirely disagreed with him in almost everything. (Laughter.) He really valued their good opinion—(applause)—and would not willingly say anything to offend them. Some years ago he was the editor of a paper called the *Church and State Review*. It was so very well and ably conducted—(laughter)—and went so straight to the point, that it had a very short life. (Renewed laughter.) People said it was very dull. He knew it was—(much laughter)—but those who made the remark showed a great want of knowledge of what was necessary to make a good paper. Anybody could write a thing like the *Saturday Review* or the *Pall Mall Gazette* — (renewed laughter)—but it took a man who had got something in him to write a dull paper. (Roars of laughter.) He mentioned this to show that he had given great consideration to the subject, and that he had not hastily come to his present conclusion. He had no doubt about the duty of the nation to have a national Church, but looking at the present state of things, seeing what the House of Commons is and is likely to be, and seeing the very inadequate attempts which were made to resist what is threatening the Church, he could not join in the applause which had greeted the speeches which had just been delivered. He wished to warn his countrymen before he died that if they wanted to save the Church of England they could only do it by more energetic and close attention, and by leaving each other alone and not tearing one another to pieces. (Much laughter.) They could not get rid of the different sections and schools in the Church. Why, then, could they not leave one another alone and give credit for being honest? He had never, notwithstanding his *ultra* High Churchmanship, known for a moment a temptation to leave the Church of England, and why, then, should he not be left alone? (Cries of "No, no," "Hear, hear," "Yes, yes," applause, laughter, and long-continued interruption.) Unless they were all combined in defence of the Church, how was it possible for them to resist the attempt at disestablishment? (Applause.)

After this the debate dwindled. Mr. Goe, Prebendary Clark, and Mr. Raikes attempted to sustain it, but it ended in a very small way. As a whole it was a fair expression of opinion, but not remarkable as an intellectual demonstration. In the subsequent discussion on the supply of candidates for holy orders, there seemed to be a general feeling that there was room for improvement in the clergy, but no definite conclusion was arrived at. It was the same with regard to the "Temperance Question," although there was a strong preponderance of opinion in favour of increased action upon the subject. It is curious, however, to see that no question can be discussed without reference to disestablishment. A Rev. Mr. Grier was of opinion that if ever the Church should fail as an Establishment, it would be "not because her members were biting and devouring one another, but because they were not banded together to remove this national sin" of drunkenness. Here again, too, the "Dissenters had set them a good example" (how is it that Dissenters always have to set them a good example?); while Mr. Littlewood exclaimed that it was a burning reproach to the Church of England that what Methodist and Congregational ministers could do for the cause of Christ the clergy could not do. But has not that always been the case?

The meeting on "Theological Thought" was a thoroughly important one, and one of the most suggestive and useful held during the whole congress. It was admirably opened by Canon Lightfoot, who advocated the increased study of theology. But what does the reader think? The Rev. Samuel Garratt happened to say that he agreed with that great doctor of the Reformation, Martin Luther, that prayer, study, and meditation made the theologian, and Martin Luther's name was received with hisses. Yet, this was a Congress of the Protestant Established Church in England!

We pass over the public meeting on the "Church and the Masses," intending, if possible, to say something about that by-and-by, to note the discussion on the third day of the congress on the "Episcopate and Church Organisation," which was opened in an admirable manner by the Rev. J. Griffith, vicar of Neath. Mr. Griffith went in for an increase of the episcopate. Well, a good many have gone in for that before, but every Government has stopped the way. But Mr. Griffith went beyond this. He said that the funds of the Ecclesiastical Commission must not be used to increase the Episcopate, but he suggested the use of the cathedral revenues. Then came a "revolutionary" suggestion. Where was the appointment of the new bishop to lie? Mr. Griffith ignored the Crown, and amidst the cheers of his audience declared that it could not be vested in the clergy alone, but that "the voice of the laity must also be heard." And more. He (the bishop) must work with a council, and the autocrat of the parish must also disappear with the autocrat of the diocese; all which revolutionary suggestions were received with what some old-fashioned Churchmen, if there are any left, would call alarming applause. The reception of Mr. Griffith's paper in fact, and the tone of discussion to which it gave rise, was the first indication the congress gave that the Church is moving, and moving in the right direction. One after another member spoke of the necessity of increasing the power of the laity. But when that power is effectively increased, —what then? Will the laity stand this mediæval Church? Will Parliament give it the "freedom of disestablishment"? The time of choice will come, and we know pretty well what the choice will be.

"Cathedral chapters" fitly followed this discussion. On this subject Canon Selwyn advocated more "revolutionary" views, which were backed by Mr. E. A. Freeman, a man whom one is surprised to find still a Churchman. Mr. Freeman assailed the whole system of non-residentiary canons, expressing the opinion that "men should not receive larger incomes for the duty of staying among," and so on. Mr. Neville-Grenville thought the bishops could do nothing in the matter, and the president actually replied that the bishops had sat upon the question for a long time, but had "hatched nothing." One speaker after another took a similar line, and it was evident that there is a reigning discontent with things as they are. Well, it has taken a long time to get up, and it is got up too late.

The most conspicuous feature of the fourth and last day's proceedings was a discussion on the "Life of Godliness," which was opened by the Rev. E. Garbett, in a paper of great spiritual power. We have not pretended to summarise the debates upon any of the subjects submitted to the Congress, and this discussion could, least of all, be summarised. It has been refreshing to us, however, to read it, and to feel, from reading it, what thorough depth of godliness there is in so many members of the Established Church. They have the work of Christ at heart as much as we have. If they could only know that that work could be done better than they can now do it! That is what we have to teach them, and sure we are that we shall teach them.

We have not referred to all the subjects discussed at the congress, but if our readers have followed us, they will have seen that there is great activity of thought in the Established Church upon every question relating to religious, ecclesiastical, and social questions. This is the happiest of all signs. What is always to be dreaded is mere apathy. That, certainly, does not exist. There is real life; the quicker therefore will come the consummation for which we most devoutly wish.

RELIGIOUS PROVISION IN THE RURAL PARISHES OF WILTSHIRE.

Nearly a year ago it was decided by the committee of the Wilts and East Somerset Congregational Union, to ascertain the religious provision made in the rural parishes of the union, and Mr. W. Tuck, of Bath, gave his services for that purpose. The inquiry has not yet been completed, but the results so far were communicated by Mr. Tuck in a paper read before the union at the annual meeting held at Wilton at the close of last month. That gentleman confined his attention to the county of Wilts, which in 1871 contained a population of 257,177, and is divided into seventeen registration districts, and forty-one subdistricts, the parishes being 321. In only ten of these subdistricts was there an increase of population, and that of a trifling amount, from 1861 to 1871; in twenty-two subdistricts the population has declined.

Mr. Tuck states in his paper that, according to the census of 1851, the total religious accommodation for the county was 185,254 sittings, or 76·8 per cent. of the population—18·8 per cent. above the estimated required number. There was no district which was not above the standard, the lowest being Calne, with 63·3 per cent., and the highest Marlborough, with 99·1 per cent.

The average accommodation provided by the Church of England was 45·2 per cent., varying from 21·1 per cent. in the Melksham subdistrict to 64·5 per cent. in the Marlborough subdistrict. The average accommodation provided by Protestant Nonconformists in 1851 was 31·1 per cent., the lowest being in Cricklade subdistrict, with 18·9 per cent., and the highest in Melksham subdistrict, with 51.1 per cent. It also appears that the number of places of worship connected with the Church of England in 1851 was 331; connected with Nonconformists, 372 (98 Baptist, 90 Wesleyan, 73 Independent, 87 Primitive Methodist, and 24 various). The returns for the present year have been only partially obtained, but so far as the Church of England is concerned, Mr. Tuck has reason to believe that the increase of religious accommodation has not been large, and has been mainly confined to Salisbury and the neighbouring parishes. In the city itself about 2,000 additional sittings have been provided. So far as information goes, the accommodation provided by Nonconformists in the country is considerably larger than in 1851.

In many districts it appears that the landowners will not allow Dissenting services to be held, and the following remarks sent with the returns are quoted as samples:—

From one district: "Here there is a clergyman who preaches the truth, but has procured the closing of a cottage meeting by Dissenters, and the owners of the village will not allow any such meeting to be held, except in the streets." In another: "Religiously, this place is in a wretched plight. The church is unfit for the village, and the clergyman little respected." In another: "No other place of worship than the church. Clergyman Irish. Whole village owned by a resident landlord of High-Church tendencies." Again: "Here, as well as in every other place, sacramentarianism reigns in the Church of England." In another: "In the village there used to be a small barn-like chapel, but being private property, and never conveyed to trustees, it fell into the hands of one of the sworn enemies of Dissent, about three years since, on the death of its chief supporter." Another: "The whole parish is held by a Church family, preventing any Dissenting chapel being built." In another: "A Baptist chapel allowed by the indulgence of the proprietor and lord of the manor."

In some 130 villages, some of considerable size, there are none but Church of England places of worship.

From the reports issued by the union it appears that since 1851 there has been expended in connection with the Wilts and Somerset Congregational Union 11,186*l.* in mission work, but this only represents the outlay through the committee of the union. Since 1861 new chapels have been built in Broadchalk, Swindon, Malmesbury, Chapmanslade, Heytesbury, Calne, Mere, Batheaston, Crockerton, and Birdbush; new schools erected in five places; and in many places chapels have been repaired and improved. In some of the towns of the union there is a surplus of religious accommodation; others appear to be much neglected. As a rule the ministrations of the Church of England in the county are of a sacramentarian character, and this style of teaching is increasing throughout the county—in many places assuming very large proportions. In some large districts Congregationalists exert little influence, and many of the villages are in a very destitute spiritual condition.

Mr. Tuck refers to the movement among the farm labourers, which receives very little support from the clergy. In this matter Nonconformists stand on vantage ground, and ought to use every exertion to improve their spiritual agencies in these districts. So far as Wiltshire is concerned, the charge against Dissenters that they neglect the rural districts does not hold good, though there is abundant room for additional effort. The paper contained a number of suggestions having that object in view—such as more consideration and sympathy for those who occupy the "outposts" by those who live in cities and towns; visits of town ministers to village stations; visitation of the rural parishes by deputations who might hold a series of services; a further carrying out of the grouping of villages under evangelists or village pastors; the greater employment of lay agency; and a more sustained interest by the churches of the union in the work which it undertakes.

At the session of the Wilts and East Somerset Union, at which Mr. Tuck's report was made, the Rev. W. Clarkson presided; and in the evening there was a public meeting, presided over by S. Wills, Esq., who spoke strongly of the Popish character of the Church of England. Addresses were delivered by the Rev. A. Rowland, on "Our present duty in regard to the revival of Popery," and by the Rev. E. Edwards, on "The Decay of Piety."

CHURCH AND STATE ON THE CONTINENT.

The ceremony of swearing in the Old Catholic Bishop Reinkens, at Berlin on Tuesday, last week, was conducted in strict accordance with the established custom of receiving the oath of allegiance from Roman Catholic bishops. The scene selected for the ceremony was the session-room in the Ministry of Public Worship. The witnesses present were, on behalf of the Crown, Under-Secretary of State Herr Sydow, and Privy Councillors Greiff, Keller, Stieve, and Lukanus on the part of the Old Catholic Church; Canon von Reichthofen, Professors Knoodt, Weber, Schmölders; Privy Councillor Elvenich, and Dr. Hasenclever. An altar with two burning lights had been placed at the east end of the rooms. The ordinary Roman Church missal was used. The Minister of Worship, Dr. Falck, opened the proceedings by an address, in which he referred to the existing divisions in the Catholic Church, and, though abstaining from any direct attacks upon the Roman branch, remarked with emphasis upon the wide difference to the Crown of receiving the oath of a bishop of the Old Catholic community, avowedly friendly to the Government, and of a Romanist bishop openly at war with the same. After the Old Catholics have raised themselves so far by their own exertions to the status of a Church, the Minister continued, mere justice demands that the State should give them its protection and aid, and such it accords the more readily since it knows it to be one of the fundamental principlesof the Old Catholics to "render to Cæsar the things that are Cæsar's." The Old Catholics have appealed to the State with manifest confidence in its friendliness. The State now openly returns that confidence. To this address Bishop Reinkens briefly replied in much the same strain. He then took the oath according to the ordinary formula, omitting only such passages as the Romanist bishops on their part frequently maintain to constitute a reservation of merely conditional allegiance. Finally a protocol was drawn up and signed by all present. Dr. Falck's is the only Ministerial signature affixed, the Emperor's sanction having been accorded by his signature at the order in council of September which authorises the Minister of Worship to receive the bishop's oath.

The *Provincial Correspondence*, in an article upon the war which the Catholic bishops continue to wage against the State, says:—"The Government will employ, if necessary, the severest and most thorough measures to bend or break the arrogance of the Roman hierarchy. But the Catholic population whose consciences are not wounded by the ecclesiastical laws, and who are anxious for the preservation of peace, should take care not to increase at the elections the number of Ultramontane deputies, whose efforts, under the leadership of Rome, are directed to fighting the State and destroying the peace of the country."

The *North German Gazette* says legal proceedings are about to be adopted with the view of taking away from Monsignor Ledochowski all power of doing further mischief in the dioceses of Gnesen and Posen. Of this prelate the *Daily News* correspondent says :—

He courts martyrdom, and I am afraid he will be gratified. He would, doubtless, prefer to go to prison, and with a view to render the seizure of his property for the fines impossible, he is making it over to third parties; but it is more likely that he will be sent out of the country. He will first be invited to retire from his high office—it is even reported that this step has already been taken—and when he refuses, a gendarme will escort him to the border. It does not appear that the Government is disposed to adopt the simple expedient of withholding from his salary a sum sufficient to pay his numerous fines. This measure was adopted by the Bishop of Fulda, but he was comparatively a modest offender, whereas Ledochowski's fines would soon eat up his salary. It is probable, moreover, that the Government means to stop his salary altogether, as a distinct penalty. There are many persons who would be pleased to learn that Ledochowski had been subjected to some process calculated to keep him quiet. He is a noisy, pretentious prelate, wholly lacking in courage, judgment, intelligence, and other qualities, which if properly used, might impart at least a degree of dignity to the cause of the Ultramontanes.

It is stated that the Supplementary Ecclesiastical Bill, the proposition of which before the chambers next session is contemplated, if not definitely determined, is already drawn up, and has obtained the virtual sanction of the Cabinet. Pointed in the first instance against Archbishop Ledochowski, it aims above all at establishing the right of deposing refractory prelates against whom the State has no appeal to any spiritual superior in the realm. The right of deposition will not be entrusted to Government, but will be vested in the legal tribunal already provided, which will exercise summary power. The State having found it necessary to deprive Catholic priests of the registers, it is believed that the adoption of civil marriage cannot be much longer delayed.

Some sensation has been caused at Berlin by a furious article in the Catholic organ, inciting its friends to violence and civil war. Scandalous denunciations are heaped upon Bishop Reinkens, and some of his friends are apprehensive about his personal safety.

Complaints have been made to the Swiss Federal Council by the authorities of Geneva that Mgr. Mermillod is carrying on intrigues on the frontier, and it is asked that the Swiss Minister in Paris should make representations on the subject to the French Government.

The *Journal de Florence* states that the Pope is studying the archives of the Pontificate of Pius VI., during the revolutionary persecution of the Church in 1793 and the following years, in order to take the same measures in Switzerland at the present juncture as the Papacy then adopted in France.

A Swiss paper, the *Journal de Genève*, publishes a letter declaring that the Bishop of Nancy has given in his adhesion to the Old Catholic party. The report is, however, contradicted in a Paris telegram.

The *Germania*, the recognised organ of the Centre party in Prussia, in replying to an article in the official *Provincial Correspondence*, calls upon the Catholics to prepare for war. The Catholic population (it says) is making ready for the electoral struggle with an alacrity and resolution such as have been unknown in previous contests of the kind. "Hypocritical and infamous 'Liberalism' has ventured to assail the sanctity of conscience and the sacredness of the Christian family, in order to establish the impious orgies of heathen lawlessness on the ruins of the Christian world—order; thousands of petitions and protests have not prevented 'Liberalism' from flinging with criminal hand its flaming torch into the sacred temple of peace. Well! it has desired war, it shall have it." These utterances are provoked by the exhortation of the official paper to the people of Prussia not to select representatives "whose whole efforts are directed against the supremacy of the State under the leadership of Rome."

The Berlin correspondent of the *Daily News* writes :—

The fight is now raging in nearly every Prussian diocese. One of the prelates who has just joined the insurrection is the Bishop of Kulm. Bishop von der Marwitz of Kulm was a favourite *protégé* of the Government on account of his supposed loyalty, and because he was thought to be opposed to Polish agitation. But he, too, has fallen. "In his eyes," as a melancholy evening journal puts it, "the commands of the Pope are mightier than the laws of the State." He has been summoned into court to explain the appointment of a parish priest contrary to law. There is a good prospect of work for the Government in the diocese of Cologne, where it appears there are some twelve hundred priests who await, and many of whom will never receive, the endorsement of the State. This is doubtless the region which will give the most trouble. Dr. Melchers is less impetuous than the Archbishop of Posen; but he is abler, cooler, and more dangerous. He has not, like Ledochowski, race prejudices to make use of, but he has a very large diocese, and is surrounded by a people as sternly Catholic as it is anti-Prussian. The outbreak of the conflict in the diocese was marked by a singular incident. The archbishop nominated a priest to the parish of Opladen, without going through the vulgar formality of asking the consent of the Government. The day arriving for the installation of the new shepherd, the flock assembled in the church, the mass was ready, when the Government appeared on the scene. The Government, in the person of the Landrath, forbade the ceremony, and invited the candidate to retire. This he declined to do. Thereupon the Landrath drew up a sort of protocol of the proceedings, and read to the assembly an order forbidding the priest to exercise spiritual functions, declaring unlawful every marriage ceremony celebrated by him, and warning all persons against recognising him in any ecclesiastical capacity. The official then retired, and the church authorities proceeded to hold a council of war. The result thereof is not yet made public. This is a sort of scene which is now simultaneously occurring in every part of Prussia.

A provincial assembly of Westphalian Old Catholics was held at Dortmund on Friday, and was preceded by Divine service in the Evangelical Church of St. Mary. Bishop Reinkens preached, and Dr. Rausch said mass. The assembly met at eleven a.m. in the Hotel de Cologne. Some attempts (a telegram says) was made to cause disturbances, but the public themselves put down the promoters of the disorder, five of whom were placed under arrest.

It is announced (says the *La Semaine Réligieuse*) that the Bishop of Montpellier, M. Lecourtier, has requested the Pope to release him from his episcopal functions. Now it appears that this resignation did not originate from himself, but that he was obliged to take this line in order to avoid a dethronement with which he was seriously threatened. Although he gave in his adherence to the dogma of Papal infallibility, he did so against his heart, and, in reality, he disapproved the Ultramontane and absolute tendencies which now prevail in the Roman Church. It likewise appears that in a political point of view he did not favour the Legitimists who wished to revive the French Monarchy and to place M. Chambord on the throne of France.

On Sunday there was an Old Catholic election at Geneva for two rectors and a council. 1,267 electors voted out of 2,300 registered. Father Hyacinthe and M. Chavard were elected by 1,256 votes, and M. Hurtault by 1,255. Nine Liberal members were chosen by a similar majority to compose the parochial council. No disturbance occurred, and the result was received with cheers by a large number of people who had assembled to witness the counting of the votes.

The *Baltic Gazette* says that the Russian Government has been obliged to order arrests among the Roman Catholic clergy in the diocese of Chelm. A vast politico-religious conspiracy has been discovered among the clergy.

Mr. Lowe is gazetted an Ecclesiastical Commissioner.

A requisition to Mr. Gladstone is now being signed in Essex and Herts, praying for the formation of a separate diocese for those counties, with the Abbey Church of St. Alban as its cathedral.

The *Rock* states that the Rev. Gordon Calthrop, M.A., vicar of St. Augustine's, Highbury Park, has been appointed by the Lord Mayor elect (Mr. Alderman Lusk, M.P.), as his chaplain for the ensuing year.

It is stated at Leeds that Mr. Gladstone has offered the vicarage of Leeds, vacant by the elevation of Dr. Woodford to the Bishopric of Ely, to the Rev. F. G. Wood, the senior curate. The living is worth 1,200*l.* a-year.

Church and State in Mexico.—The Mexican Congress has sanctioned constitutional amendments separating Church and State, abolishing oaths, prohibiting monasteries, and banishing the Jesuits.

A Nonconformist Association has been formed at Berkhamstead. At the last school board election the Nonconformists, who compose half the population of the town, were content to have only one of five representatives.

The Licence of a Ritualist Cancelled.—The Rev. H. W. Hitchcock, of St. Stephen's Church, has just intimated that he had received a notice from the Archbishop of Canterbury cancelling his licence, but the services could be carried on as usual till the official documents arrived. This course has been adopted in consequence of the alleged Ritualistic practices. The rev. gentleman preached an affecting sermon from the text, "They watched him."—*Sussex Daily News.*

The Wallace Case.—The Edinburgh Presbytery have come to the resolution to take no further action in reference to statements they found censurable in the teaching of the Rev. Dr. Wallace. They have, however, cautioned him not to use such language in his pulpit ministrations as cannot otherwise than be supposed to have a tendency to unsettle the minds of his hearers with respect to the fundamental articles of the Christian faith.

Dr. Cumming and the Jesuits.—The ever-watchful Dr. Cumming is warning us of a new danger. Prince Bismarck having driven about 4,000 Jesuit priests from Germany, 2,000 of them have come to England. These, says the Doctor, are permeating all classes of society in this country, and are doing their utmost to forward the cause they have in hand. The Churches of England and Scotland are warned to be on the alert to oppose a danger that threatens our common humanity. [Do these 2,000 Jesuits speak English?]

At a Discount.—The advowson and alternate right of presentation to the rectory of Shepton Mallet, a living of the gross annual value of 863*l.*, together with the right of presentation to a district church worth 150*l.* a year more, was put up for sale the other day. The auctioneer, who enlarged upon the advantages of the "lot," the only encumbrance on which is an existing rector pretty far advanced in years, estimated its value at 4,549*l.* Buyers, however, looked on the "property" with less favourable eyes, and, the highest offer being 3,600*l.*, the reserve was stated to be 4,000*l.* Whether the highest bidder was a Low Churchman or a Ritualist does not appear.

The Clergy of the Established Church.—The Secretary to the Census states that the number of clergymen of the Church of England who so returned themselves in England and Wales at the census of 1871 was 20,694. The clergy were first separately enumerated in 1841, and the following table shows the increase in each succeeding decade since that time :—

	No. clergy.	Inc. in ten years.
1841 ...	14,613 ...	... 1,613
1851 ...	17,621 ...	... 3,008
1861 ...	19,195 ...	... 1,574
1871 ...	20,694 ...	... 1,499

On comparing these numbers with the total population at each census, we have the following results :—

	Laity to each clergyman.	Clergyman to each million laymen.
1841 ...	1,101 ...	... 908
1851 ...	1,024 ...	... 976
1861 ...	1,054 ...	... 948
1871 ...	1,097 ...	... 911

The Clergy and Politics.—The clerical wrath [against Liberalism] has made a somewhat ridiculous exhibition of itself at Bath. After the Church Congress had proved to its own satisfaction that Christianity had nothing to do with the duty of securing for the agricultural labourers better homes or better pay, and that they must fight their hard battle without the aid of the Anglican Establishment, several of the members dined together under the presidency of the Bishop of Bath and Wells. A messenger brought the false report that the Conservative candidate had won by a majority of 150, and forthwith the clergy sent up a wild cheer. They could not take part in a great social reform, because they would thus set class against class; but they could take part in a political battle, and avow themselves to be the intrepid champions of a party whose history is the record of class selfishness. The incident is not very edifying to those who have at heart the good of the Church, and it will be cited by Dissent with malicious glee.—*Daily Telegraph.*

Mr. Spurgeon's Advice to the Electors.—As elections are very numerous just now, it is to be hoped that no Nonconformist will vote for any man who will not aid in the disestablishment of the Anglican Church. Liberal and Tory alike are useless to us if they will not do this much for us. When evangelic truth was preached from her pulpits we might be quiet, but now that on all sides images are set up in her churches, and full-blown Popery is restored to her pulpits, we are bound to demand that this shall no longer be the National Church. Let those who approve of Ritualistic mummeries pay for them themselves, and have the credit of them; but to lay this synagogue 'of heresies at the door of us all, as our own National Church, is abominable. Let any Christian Churchman go into a Ritualistic church and see the idols and the fineries for himself, and he will not think it possible for any man to speak too strongly upon the subject. The Romish Church itself now falls short of many of the Tractarian superstitions. O Lord, how long!—*Sword and Trowel* for October.

Consular Chaplaincies.—The *National Church*, referring to the disestablishment of consular chaplaincies abroad, says :—"The Foreign Office has recently taken a step which can scarcely be considered likely to advance its own interests or that of the country. Lord Granville has issued a circular to British consuls abroad, informing them 'that after next year they must expect no contributions from home funds towards the support of consular chaplaincies.' This arbitrary decision is taken without any reference to Parliament, and simply at the dictation of the Foreign Secretary. We are told that a change in the Consular Act of 1825 is contemplated; but so eager is Lord Granville to carry out his economic policy that he cannot brook the little delay that would be necessary to consult Parliament next session, but proceeds at once to issue his fiat for the withdrawal of a considerable portion of the salary of the consular chaplains (some 9,000*l.*)—half next year, and all the year following. It may, perhaps, be worth the consideration of Lord Granville and his colleagues whether the country will be content to allow Englishmen residing or visiting continental cities to be deprived of the ministrations of an efficient clergyman. We trust that immediately after the first meeting of Parliament steps will be taken to bring this arbitrary proceeding to the notice of both Houses."

The Irish Prelates and Education.—The Roman Catholic prelates were to meet yesterday, and, if the *Dublin Evening Post*, which makes the announcement, has been rightly informed as to the object of the meeting, a new manifesto on the subject of education may be looked for as the result of the conclave. Moreover there is, it would appear, to be an abatement, or rather a practical abandonment, of the demands heretofore put forward by the prelates on this subject. The *Post* says it is generally felt that no legislation can be expected on the subject next session, and hints at a great effort to raise the annual endowment of the Catholic University to 15,000*l.* by a voluntary subscription or a sort of authoritative parish assessment. Trinity College, the three Queen's Colleges, the College of Science, and the Model and Training Schools of the National Board, are all open to Catholics; and this "monopoly in the hands of Protestants" "is an ascendancy ten thousand times more dangerous than the late Established Church—the ascendancy of intellect, of intelligence, of culture—the motive powers that secure material progress and political

strength." The consequences, says the *Post*, will in time be disastrous if Catholics have not the moral courage of their convictions, and abandon the plea of poverty in such circumstances.

THE DUKE OF ARGYLL AND VOLUNTARYISM.—The Duke of Argyll, like many other defenders of our Established Churches, talked of the voluntary principle as being able to provide for the mutual wants of "the rich and wealthy," but not for those of the poor living in remote districts. This is a mistake into which the duke, with all his acuteness, has strangely and unaccountably fallen. At the very time he was thus discrediting voluntaryism his grace was appealing to it for the means of endowing churches in poor and remote districts. The Free Church of Scotland at this moment by her vigorous voluntary liberality endows churches in hundreds of places where the people themselves are unable to support the Christian ministry. The Duke of Argyll seems to overlook the fact that while individual congregations may be too poor to support their ministers, the Presbyterian Church to which they belong is well able in its collective capacity to endow itself by means of a central fund. We do not wonder so much at the ministers who followed his grace in denouncing the voluntary principle at the very time they were descanting upon the great things it has done in their hands. Such specimens of reverend men sawing away at the branch on which they were sitting have of late been very familiar to our eyes. We are reminded by them of a numerous class of Conservatives who roundly abuse the Liberal party, and then attempt to sneak into Parliament by a profuse profession of Liberal principles.—*Weekly Review.*

THE CASE OF FATHER O'KEEFFE.—The case of Father O'Keeffe was before the National Education Commissioners at their meeting in Dublin on Wednesday. The following motion was adopted:—"That, in reference to the application of the Rev. Robert O'Keeffe, on satisfying the commissioners that he is a fit person to exercise the trust, they will recognise him as manager of the Callan schools." It was then ordered that the inspector of the district be furnished with a copy of the Rev. R. O'Keeffe's letter, and be instructed to report and inquire on various matters in reference to the schools. Previous to the adoption of this resolution, an amendment was moved to the effect that the board resolve that Mr. O'Keeffe be now restored to the managership of the Callan schools. A division was taken, when there voted for the amendment—Rev. Professor Jellett, Mr. Waldron, Judge Morris, and Rev. Mr. Morrell—total four; against it, Rev. Dr. Henry, the Lord Chancellor, Chief Justice Monahan, Mr. Keenan, Judge Fitzgerald, Mr. James Gibson, and Mr. Murland; total seven. The amendment was therefore rejected, and the above motion adopted. Father O'Keeffe has addressed the following letter to the secretaries of the Education Office, Dublin:—"Callan, Oct. 9, 1873.—Gentlemen,—In reply to your letter of yesterday's date, I protest in the strongest way I can against the injustice of the commissioners in having withheld salaries from the teachers of my schools and refused to sell school requisites for use in them, for the past eighteen months, on the alleged grounds of my having become unfit to continue the manager of these schools. I claim to be replaced in the position which I held in April, 1872, and repayment of the salaries which I have since paid my teachers. By my evidence before the Committee of Parliament I satisfied the Government that your order for my removal from the schools was in clear opposition to your own rules, and altogether in excess of any power which you possessed in the matter. I cannot, therefore, now be a willing party to an inquiry as to my fitness for the office of school-manager, until the wrong done me by my removal is redressed. As, however, I am no longer a free agent, owing to the injustice of your treatment, I will, under protest, assist your inspector in the inquiry committed to him in reference to the two schools which by begging and borrowing, I hove struggled to keep still open. Several of my teachers have been forced to become exiles, and I submit to gigantic injustice to save others from starvation or the workhouse.—I am, gentlemen, your obedient servant, ROBERT O'KEEFFE, P.P."

Mr. Murray's scientific announcements comprise a volume on "The Moon, considered as a Planet, a World, and a Satellite," by James Nasmyth, C.E., and James Carpenter, F.R.A.S., late of the Royal Observatory, Greenwich, and a new edition of Professor Phillips's work on "The Geology of Yorkshire."

The tomb of Joshua, the son of Nun, is stated to have been discovered by M. Guerin, the French explorer in Palestine. The tomb is situated at Tigné, the ancient Timnath Serath, the heritage of Joshua. In the hill at this spot one tomb has a vestibule into which the light of day penetrates, and the place has nearly 300 niches for lamps. The vestibule gives entrance to two chambers, one containing fifteen receptacles for coffins, and the other but one, in which M. Guerin supposes the body of Joshua to have been deposited; and he thinks he has discovered strong evidence of this in the statement that the sharp flint knives with which Joshua used to circumcise the children of Israel at Gilgal were buried in his tomb. On removing the dirt from the floor of the tomb, a large number of flint knives were found, as well as in Gilgal, the passage of the Jordan. The pillars in the vestibule of the tomb are surrounded by a fillet, in the style of Egyptian monuments.

Religious and Denominational News.

CONGREGATIONAL UNION.—AUTUMNAL MEETING AT IPSWICH.

(*From our own Correspondent.*)

Punch said a few years since that he started from London for Ipswich with a clean shave, and that when he got there his beard was pretty well grown. I believe there was a rare comical picture of the traveller of the stubble chin. I do not know how it is from London, but from Peterborough to Ipswich the journey was frightful. One might be forgiven for believing that he would never get to his destination. I came some 200 miles to Peterborough in five hours and a half, and fell into the penal servitude of doing the rest of the journey in seven! All that one has ever read or heard of the Great Eastern is exceeded by the dread reality. I do hope—I say this in my present mood—that there is a purgatory. If there be, then I am sure that there will be a sort of nether journey from Peterborough to Ipswich for the purging of the souls of directors, who on earth seemed to delight in the slow torture of helpless victims.

My first impression of Ipswich was most favourable as to the hospitality and thoughtfulness of the Congregationalists here. We arrived at 10.30. I had of course telegraphed for hotel accomodation, but did not know whether mine hosts could take me in. On taking my seat in the omnibus a gentleman came to the door, announcing that should any one be disappointed of accommodation at the hotels or elsewhere, the committee was still sitting at St. Nicholas-street Vestry and would do their best to help the helpless: happily I had no need of their kind offices.

I am told that the prayer-meeting presided over by Dr. Ferguson was crowded, so that by the time the meeting was half over there was only standing room left. This was in St. Nicholas Chapel. Six or seven brethren prayed, and then the Rev. John Graham, of Sydney, preached a powerful sermon from the text, "Nevertheless, it is expedient for you that I go away, &c."

The subject of the Rev. J. G. Rogers, B.A., at Hadleigh, on Monday evening was:—"The Power from on High, the Power of the Living Christ," from the two passages, "Pray ye in Jerusalem until ye be endued with power from on High," and "Lo, I am with you alway."

The Tuesday morning's meeting had for its inexorable law, twenty minutes to open a subject, ten minutes for debates. This was printed at the head of the programme with a distinct intimation that nothing but a vote of the assembly moved, seconded, and carried could exempt anyone from its control. Once or twice men have been allowed to go on at the cry of the meeting, but this has been effectually stopped.

There is, so far as I can judge, the average attendance at the autumnal meeting, but many of the leaders of the denomination are conspicuous by their absence. Some are in America, but not all. It seems a pity. Are they gradually retiring from the van of Congregational movements, leaving others, younger men, to take their place? It would be invidious to mention names, but it is nothing short of pain to miss the faces of many and not to hear their voices.

While speaking of the members here, I may mention that Ipswich is mightily astonished to see "the noble six hundred." The folk rush to the doors, and gather at the corners of the streets to see the delegates go by. It almost makes me shamefaced, as you are passing a shop-door to hear a young damsel shout to the inner department: "Hi! quick, look here, father!" Ipswich is too small a place to be used to such gatherings.

To return to the assembly in Tacket-street Chapel, the Rev. E. W. Shalders conducted the devotional service. The hymn, "From distant corners of our land," was magnificently sung by an assembly crowded on the floor and in the gallery. Heb. xii. 14 to the end, was then read, and prayer offered. The Lord's prayer was omitted by Mr. Shalders, and so the meeting had no chance of joining in it, as last year.

What can I say of the address of the chairman? I expect you will have it, at least in substance, in another column, and your readers can judge of it for themselves. You do not then need either report or criticism. What is wanted from me is the effect on its audience. It took an hour and ten minutes in delivery, was very heartily received, and at the end most warmly applauded. As it fell upon the ear, it seemed very interesting; fascinating sometimes, brilliant in its wit, exquisite in its finished style; and the response of the audience consisted of rapt attention, interrupted not so much by applause as occasionally by hearty laughter, as its keen sallies went straight to their goal. There was nothing in the address to set men's passions—I mean high and holy passions—in a blaze; nor to appeal as some amongst us in their addresses have done—to wit, notably David Thomas—to that which is deepest in human nature and in the religious nature. This we say, not in the way of disparagement, by no means, but only as indicating that the address was excellent in one way rather than another. It was an exact photograph of the theological aspect of our time, and carried the judgment of every man with it. Some of the descriptions were inimitable, and must have been drawn from life. We ourselves know many views and thoughts, and many professors of them, hit off exactly. In describing the "Decay of Theology," Mr. Conder modestly deprecated the notion, that in such limited time he could treat of its "Restoration"; he did however, notwithstanding nobly and courageously suggest its direction. Many of his answers to the scepticism of the superficial, and to the follies of the flippant, were absolutely conclusive. One instance! In answer to the statement that the Bible was unsystematic, and to the conclusion that we ought not to try to reduce it to something like unity and order, he pointed to the analogy of nature, which looks to the uninitiated one wild confusion, but after the unity therein all science is one aspiration. Such are our first impressions, set down with the rapidity demanded by the exigencies of the press. The printed address now lies before us and will have careful study.

The assembly then sang, "Creator Spirit! by whose aid," &c. The usual committee of reference was then appointed. After which came a paper by the Rev. F. S. Williams on "The Inter-dependence of Independent Churches." His points were that they were inter-dependent for reputation, communion, and work. The merits of the paper were that it was clear, indicated the present drift in the direction of decreasing isolation, and prepared the way for the discussion that followed.

At this stage a telegram of fraternal greeting was sent to the Baptist Union, at that moment in session at Nottingham.

The Rev. A. Hannay moved, and the Rev. Clement Dukes seconded, the following resolutions in reference to councils of reference:—

That, in the judgment of this meeting, it is desirable that the Congregational Churches of England and Wales should seek to draw closer the bonds of fellowship which unite them to each other; and that, with this view, they should, with due regard to any circumstances which may distinguish their position from that of the Congregational Churches of New England, imitate the example of those churches by taking counsel, in a systematic and regulated way, with each other on all weighty matters of common concern, as well as on matters in which individual churches may stand in need of the sympathy and advice of their sister churches.

That, recognising with much satisfaction the fact that several county associations have already taken action in the matter, this meeting, anxious to bring about such action in all parts of the country, earnestly requests other county associations to consider the whole question; and in the event of their being able to approve the principle of councils, to prepare a working plan for submission to the churches within their respective bounds, in which they shall express a judgment on the following, among other points:—(1) Whether councils should deal only with matters of contention in the churches, or also with such matters of common concern as the ordination of ministers, the removal of ministers, the planting of missions, and the formation of churches. (2) Whether councils should be strictly limited to the giving of advice, or be constituted arbitrating bodies. (3) Whether councils should be standing committees elected for the purpose by the county associations, or (*a*) committees summoned *pro re natâ* by the parties who are seeking advice; or (*b*) committees summoned *pro re natâ* by a standing body of referees who have been appointed for that purpose by the county associations. (2) That the secretary be instructed to communicate the foregoing resolutions to the secretaries of county associations, and to request them to forward to the committee of the union the result of any discussion which may take place on the subject in their meetings.

The following took part in a most animated discussion, in which both sides of the question were well brought out. The Revs. A. Mackennal (leading off the opposition), Brown, Barrett, Dr. Waddington, S. Conway; Messrs. Grimwade and Hill; the Revs. J. G. Rogers, Bevan, R. D. Wilson, Roberts, Dorling, and Clarkson, of Lincoln. The resolutions were finally carried by a considerable majority, with the omission of the reference to America in the preamble.

The delegates dined together at the Public Hall, Westgate-street, the Mayor of Ipswich, E. Goddard, Esq., in the chair. There was no time for after-dinner speeches, so everybody hastened off, many to go to either one or other of the two sectional meetings.

Your correspondent was not able to be at either. He presumes that the paper was read at St. Clement's Chapel set down for that place. The paper was on the very important subject of "Child Membership in the Churches," by Rev. W. Roberts. At Crown-street Chapel the chair was taken by H. R. Ellington, Esq. Professor Charlton, Western College, Plymouth, read a paper on "The Inspiration of the Scriptural Writers." At the risk of very inadequately setting forth his view, it may be indicated thus:—The inspiration was of the man not of the book, and was limited to the object of inspiration, viz, to impart to men religious truth. A very animated discussion by all accounts took place, in which amongst others the Revs. E. T. Egg, G. Barrett, and Davids took part.

A magnificent meeting has just concluded at the Public Hall. Mr. E. Miall, M.P., was to have presided, but was not well enough to fulfil the conditional promise he had given. His name was received with great enthusiasm. The building was densely packed. Hundreds had to go away. H. Lee, Esq., took Mr. Miall's place, and opened the proceedings with a brief, hearty, direct address. The Rev. T. Byles was the first speaker, and his theme, "The Work of Congregationalism, and its Duty to our Time," he treated in a very thoughtful manner. The Rev. R. Bruce discussed in a most felicitous style, "The Relations of Nonconformity to the Conservative Reaction." He discussed first the political reaction, saying that our relation as Nonconformists to it is, first, that we don't believe it; second, that so far as there is inaction, the Nonconformists are not to blame for it; and, lastly, if it goes further, they don't fear it.

He then discussed the ecclesiastical reaction towards Mediævalism, which he described as most serious. Time and space would fail to give an idea of the speech. In the course of the latter part he discussed the possibility of helping Evangelical Churchmen against the foe. The answer was in substance not till their own hands were clean.

The Rev. G. W. Conder then spoke on "Modern Tendencies towards Free-Churchism," at home, abroad, in the political as well as in the religious and ecclesiastical world, and admirably did he cover the ground. His peroration was a fine description of the triumphs of love and willinghood in the first two centuries as compared with the slow progress possible when kings come to pet, patronise, and pay the Church. Great enthusiasm prevailed; and half Ipswich is, as I write, watching the lading of the omnibuses in which some of our friends take their night journeys to their temporary homes in the neighbouring towns and villages.

THE CHAIRMAN'S ADDRESS.

The following is as full a report as we can give of the address of the Rev. Eustace Conder referred to above. His subject was "The Decay of Theology." He commenced by a reference to the place of their meeting, which was new ground, though that region of England was to them classic ground, for it claimed to be the cradle of English Congregationalism, many of the churches dating back from the Commonwealth, or the troublous times following the Restoration. At Bury St. Edmunds, 290 years ago, two Nonconformist ministers were hanged as Brownists, both being (says Neal) sound in the doctrinal articles of the Church of England, and of unblemished lives. From these Eastern shores Robinson and his noble-minded brethren embarked for Holland, bearing in trust from God the precious seeds of liberty, religious and civil, not for England only, but America—might he not say, for the world? The theme was a tempting one—

Were it mine to wield the pen of the historian, I suppose I could not better occupy your time than in waking some of those echoes which seem hardly asleep in this air; leading back your thoughts to those stormy wintry days in which the principles of Independency took such firm and fruitful hold on this kindly soil.

We should see how, from the first, Congregationalism has been a battle, not for fame, but for life; how before the eyes of the early Independents, truth and freedom shone not like planets in accidental conjunction, but like those double stars, one of which revolves round the other, freedom being sought for the sake of truth. Therefore it was that they became pioneers of a larger freedom than they dared to dream of; let us hope, too, of a more full-orbed truth than it was given them to behold.

We should see, moreover, how that antagonist system which we know as Ritualism, but which our fathers called by plainer and rougher names; when it was not, as now, merely the passion of a party, but the policy of the Episcopal bench, and the darling of the throne, was sucking at the heart's blood of English liberty. For liberty and priestcraft are natural and irreconcilable foes. We should be reminded how heavy a debt, scantily acknowledged, England owes to those despised Nonconformists whose children are to this day confessedly the backbone of what is called "the Liberal party"—the party, in other words, of the future, of freedom, progress, and equal justice. And we should not fail to feel how gravely the lessons of the past three hundred years admonish Englishmen that enforced uniformity is the parent not of unity, but of strife; that the Establishment principle is both an injustice and a failure; and that the future freedom—and therefore the future greatness—of England will turn on the choice she makes—I do not say between this Church and that—God forbid! but between the principles for the sake of which our churches exist, and the principles which deny them the right of existence.

But his task would be less ambitious, though not out of harmony with these memories. He proposed to speak on "The Decay of Theology." The changes of our time were extraordinary in magnitude, rapidity, and depth. As the *Times* said of the Established Church, which contained within its pale so large a proportion of the educated mind of this country, there was on the one side an open Polar sea of Rationalism; on the other the tropical ocean of Mediævalism. There was in fact a general dislocation of thought. The traditions of Independency combined in the highest degree the opposite principles of change and of conservatism. Of conservatism, because its fundamental principle is based on the Word which shall not pass away; of change because they were at war with all that human tradition has added to the Bible. They were staunch Conservatives regarding the first century, and Radical Reformers concerning the other seventeen. There was thus the double danger of mistaking their own customs and fixed opinions for Apostolic ordinances, and the spirit of the age for the spirit of Christianity. The second of these changes was at present the most formidable. There was great danger of identifying the spirit of modern thought with the spirit of truth. Fashion was glorified into an oracle, and men needed to be reminded that thought might be as free in clinging to the old as in embracing the new. There was a class of minds whom change delighted for its own sake. They called it emancipation, which recalled Lord Bacon's description of "certain self-pleasing and humorous minds which are so sensible of restraint that they go near to think their girdles and garters bonds and shackles." The process of what Carlyle calls "swallowing our formulas" was to them delicious, and they would rather have no theology than be beholden for it to the past. Then there were those who must have results—

"What does it matter," they ask, "what theories you hold about faith or regeneration, or justification, if men are really brought to repent and believe and lead holy lives? And if they are not, of what use are your theories? What does it matter, what systems decay, what traditions perish, what fine-spun logic is swept away as antiquated rubbish, if only we are brought nearer to Christ, know and love God better, and lead more practically Christian lives?" This is as much as to say, what matters it, that the masts are cut away, then the cargo is cast overboard, that the boats are sent adrift, and the cables cut; or that the ship runs aground, and is broken by the violence of the waves, if only the souls are saved, and some on boards and some on broken pieces of the ship it comes to pass that all get safe to land. "What does it matter?" is easily said. But it does matter. Saving of souls is the first consideration. But the loss of the ship is a great calamity for all that. The cargo was the living of many households. The good ship might have made many a prosperous voyage, and carried thousands safe to their desired haven. If, in the shipwreck of theological systems, men are led to cast themselves more simply on God, clinging for dear life to such fragments of truth as they have picked up; if the reiteration and illustration of two or three elementary Gospel truths, brings sinners to repentance; and earnest practical preaching, with scarcely more of doctrine in it than a mollusc has of skeleton, is the means of rousing Christians to prayer and holy living; the gain is undoubtedly great. The immediate aims of the Gospel are realised. But the destruction of systematic theological thought, unless the abandoned systems can be replaced by nobler, truer, sounder systems, may nevertheless prove an immense loss; none the less, but all the greater, because neither its magnitude nor its results immediately appear.

Many of them had discarded set phrases which were thirty years ago the test of orthodoxy, without ceasing to hold orthodox truth. But was it not true that whatever place systematic theology may maintain in the studies of our pastors, it has been for many years in steady course of disappearance from our pulpits; and that the number has been continually increasing among our hearers who account this disappearance a blessed riddance? He was not going to raise the mischievous cry of "Heterodoxy," nor was he speaking only to preachers. The pulpit if it was to guide the mind of the Church must also to a great extent reflect it—for preaching without sympathy would be preaching without power. They did not recognise a tone of authority as though no Christian ever came theologically of age, which state of things was in place only where the authority of a Church was recognised, the key of which the laity did not possess. With them the Church was the people and the symbol of them teaching an open Bible. The churches shared responsibility with their pastors—

If hearers bring to church on Sunday minds too exhausted with business, too saturated with pleasure, or too enervated with frivolous reading to enjoy or even tolerate the strain of continuous thought; if, never accustoming themselves to the diligent private study of the Bible, they feel no interest in the harmony and completeness of Divine truth; if sensational rhetoric is at a premium, and solid thought and careful exposition at a discount; if our congregations come to regard doctrinal differences as unintelligible trifles, and provided preaching be as a very lovely song of one that hath a pleasant voice and can play well on an instrument, heed not how uncertain a sound the trumpet gives: then, no amount of learning and culture in our colleges will secure for theology the commanding place it one held in our pulpit, or much retard its decay. Even the accomplished theologian if he be also a good preacher, will rather give his hearers that which they listen to eagerly than that from which they turn in apathy or disgust; and will insensibly lower his ideal of preaching to meet theirs, if he cannot lift theirs to his.

The decay of theology meant a decline of interest in the study of Divine truth as a whole in logical arrangement and harmonious adjustment of its several portions; and in the patient study of those profound questions which are to the Gospel what science is to art. He had no wish to be a theological Jeremiah, nor inclination to stand forth as the champion of old-fashioned Calvinism. His own training had not fitted him for it. But all the stronger was his conviction that there was a blank—a yearly-widening chasm—in the religious thought of our churches, especially of the younger members, which demanded their most diligent consideration as trustees of the future, and guardians of the sacred altar-fire of truth. He would like to see these new formulas—

I have been watching for the green leaves; and amidst the full-clothed luxuriance of other great departments of intellectual life, our religious thought looks to me, I confess, a little too much like the fig-tree, which remains bare when forest and field are robing themselves in full summer; though, like a fig-tree, the bare branches lack not fruit. That we have been in the main faithful to the truth which our forefathers battled and suffered so bravely to bequeath to us, is proved by the fruitful energy of Christian benevolence, which may compare favourably with any former age of the Christian Church. But is it not true, that modern religious life is far less robust on its intellectual than on its practical side? Is not the popular and fashionable style of religious thought largely of the invertebrate type—molluscous, with no head or limbs, but only feelers? Grant that our forefathers were too apt to substitute anatomical preparations of truth for its living presence. They loved to dangle before you the skeleton of the Gospel till all its joints rattled, when what you needed was a tone of her comforting voice, a Divine smile on her countenance, the warm grasp of her helping hand. But let us not forget that the anatomist's knife lays bare nothing but what is essential to life, health, and beauty. And the higher the life, the more complex the system in which it is embodied. Creatures which can be cut to bits or turned inside out and live on all the same, are of a very low type. To the highest, the loss of a single vertebra would be death. The plan of salvation is not the "Glad Tidings"; the philosophy of religion is not religion; the most logical scheme of doctrine which theology will ever frame will not take the place of the living word by which souls are born again and purified in obeying the truth. No! But, nevertheless, a religious life strong in feeling and action, but intellectually feeble; a faith which is firm and simple as trust but as belief is unintelligent, hazy, unable to distingish doctrine from doctrine or truth from error—these are not worthy of disciples of Him who said "When the spirit of truth is come, He will guide you into all truth"—"Ye shall know the truth, and the truth shall make you free." Nor is it in such characteristics that we can trace the features of the church of the future.

Liberty was a trust, not a luxury; not a passport into dreamland, but a right of way and of carrying our tools into the world's harvest fields and the Lord's vineyard. The old theology may have been a human attempt to express Divine truth, but it was the attempt of great and good men. It was not overthrown by argument. Calvinism was an iron ring of logic, and the hammer has not yet been forged that can break it. It was burst asunder by the expansive force of love. The breaking point of the strain was the restriction it laid on an honest offer of salvation to all, and thoughtful men began to perceive that every great truth had more than one side, and that doctrines which seem in fierce collision might really be moving in opposite directions on parallel lines, each leaving ample scope for the other. The second grand gain, therefore, was that theology was lifted from its narrow basis of controversy on to a broader foundation of direct appeal to Scripture and to experience. Thus the standard of orthodoxy lost its value; just as, if the Baptismal controversy were ever to come to rank among open questions for individual judgment, on which no Church was bound to take sides, the Baptist denomination would of necessity melt into some larger unity. Controversy was inevitable. They were the bitter herbs in their Passover feast. But the Church was ill-fed when they are set in place of the main dish. But since the time was not yet come when Christians could agree to a "truce of God" in order to do battle against the common foe, he could not but think it happy that the great controversies of our own day were concerned, not with such sublime abstractions as supralapsarian and sub-supralapsarian, discrepancies, and interpolations. But it is also true, that while the ancient traditional formulas have lost their infallibility, and the Bible has more and more superseded other class-books, it has come to be more distinctly regarded as the immediate and sole authority in our teaching, in school and pulpit alike. Formerly it was a book of texts; now it is a text-book. After describing all that had been done by scholars, explorers, archæologists and artists to throw light on the Bible, the speaker said it was difficult to realise to how great an extent the Bible is a different book to a well-informed modern reader, from what it would be to the most laborious scholar a hundred or even fifty years ago. The last and most important of the gains from the change of opinion described was the decided but almost imperceptible change of tone in relation to the person and the work of Christ. After describing the old style, Mr. Conder said that now our Lord was spoken of as a living present and personal Saviour. They had learned not to be afraid of preaching of His humanity, and His life and works now occupied more prominent attention—the reverse of what used to be the case, when the Epistles, chiefly St. Paul's, ranked high above the Gospels, and the Epistle to the Romans was the heart and crown of the whole Bible. Hardly a sermon about Dr. Watts' times was founded on a text from the Gospels, but now they preached more about salvation than the plan of salvation; about God rather than Divine attributes; about Christian character rather than evidences of effectual calling; of the Christ Himself more than of His offices. Thus preaching has become more real—

It may have lost much in mass and in polish, in doctrinal solidity and elaborate learning; but it comes home more to men's hearts and daily life. It has come forth from the wilderness and the cloister into our streets and homes. The gain is enormous, and promises to be lasting.

Some of the causes of this change were then glanced at:—

Some of them lie in the past, and have spent their strength; others are in full activity. There was the natural tendency of controversies to die out and beget a reaction of disgust. There was the mighty influence of the evangelical revival wrought through the ministry of Wesley and of Whitefield; with the subsequent influence of Methodist theology on our pulpits, both by actual accessions to our ranks of those trained in abhorrence of Calvinism, and by a process like what chemists call *endosmose* and *exosmose*, which no ecclesiastical partition avails to prevent. There has been the reflex action of the great missionary movement. Individual thinkers—notably Coleridge, Carlyle, and Maurice—have contributed powerful currents to the stream of thought, which has been running, if not clearer or deeper, yet wider, swifter, and more turbulent, year after year. There is the flood of new ideas and feelings poured on men's minds by the marvellous discoveries of science. There is that indefinite but immense modification of the general national mind which shows itself in philanthropic enterprises, in efforts for reform of criminals, mitigation of punishment, suppression of drunkenness, provision for popular amusement, lightening of the burdens of labour, and a thousand indications of a general softening of public feeling. With this softening has naturally come a growing repugnance to pain; a distaste for all the sterner, sadder, more terrible aspects of truth. Men look at life and life's evils through rose-coloured glasses. They think vice and sin, like cholera and typhoid fever, spring from preventible causes, and may be stamped out by education and civilisation. They persuade themselves that moral evil is but skin-deep in the soul; a surface sickness which it throws off on its way to health and immorality. They employ argu-

ments concerning God's displeasure against sin and punishment of sin, which if valid, would prove that there have been no earthquakes of Lisbon and of Antioch; no slavery with its ages of untold horrors; no wars, massacres, persecutions, tyrannies, in the world's history; no fall and no atonement.

In a word, we live in a different world from our fathers—a different intellectual world, a different moral world, a different social world; and the wonder is that the Congregational Churches are free from that anarchy of belief which is threatening to explode the Established Church into fragments. Not only in Congregational, but in some thousands of pulpits, in varied form, the truths held by our fathers are preached with a faith as firm as theirs, and with an essential unity which is the most cheering sign that meets our eyes as we look forth on the stormy mist-veiled ocean of the future. Ought they not then to be contented? He thought not. There was room for grave anxiety, for these causes were still in full activity. To those already mentioned must be added intellectual indolence and apathy, with their consequent ignorance; and a growing tendency to regard certainty in religious truth as unattainable and "all the creeds" as much on a level:—

We still reap what springs of itself where our fathers sowed; but the question is, what are we sowing for those who shall come after us? We have iconoclasts in in plenty, but where are our architects? Good and solid work is being done in Bible interpretation, which will remain to the honour of our generation; but where are the theologians at whose feet teachers of others will sit thirty years hence?

But the subject was not so much the decay of Calvinism as the decay of comprehensive, systematic, thoroughly educated thought concerning the whole compass of revealed truth. Under the rugged features of old Calvinistic theology there lived a soul—nay, a Divine spirit of truth. The cardinal truths were not to be brushed into forgetfulness with the lumber of obsolete systems. They are ideas vaster and sublimer than science can draw from the heaven above or from the earth beneath; but ideas also which might fall short of the compass of revelation and of theology:—

Spiritual experience, I am not for a moment forgetting, holds the key of spiritual truth. Apart from the inward life of faith, prayer, and love, its mysteries are undecipherable. One fatal blemish, I suppose, of the old theology lay in the supposition that hard logical formula can fully state the sum of Divine truth. "He that loveth not knoweth not." But none the less true is it that strenuous, patiently disciplined thought is indispensable to that clear apprehension and firm grasp of the ideas of the Bible, without which the teacher cannot be sure of his footing, and works at random or in the dark. Nor is this clear comprehensive knowledge a superfluity which the church at large can afford to despise. Truth and life, knowledge and holiness, are so united that it is inconceivable that careless, shallow, confused, undigested views of Christian doctrine can furnish conditions of that full-limbed, vigorous, symmetrical Church life after which St. Paul would have us strive; "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine . . . but speaking the truth in love, may grow up with Him in all things who is the Head, even Christ." (Eph. iv. 13—15.)

But, it might be asked, what need here of system—the Bible being the most unsystematic book or series of books in the world. Man has not yet mastered the unity of nature, but the effort to grasp God's plan is most noble and inexhaustibly fruitful. Science consists in tracing the unity buried beneath the infinite complexity of natural phenomena; grasping the Divine ideas which alone abide where all else is in ceaseless transmutation; and learning to say with Kepler, "O God! I think thy thoughts after Thee!" So to deny that there is intellectual unity in the Scripture and pervading its whole teaching, is to deny that it is the work of God. The system might, in this case also, elude or outstretch our grasp, at least for generations to come. But the reverent, laborious, patient study of it, was among the noblest tasks, and surely not thankless or unfruitful.

Are we to abandon it? Are we to accept the divorce between faith and reason? Disgusted with the bitter fruits of theological controversy, dismayed by the failure of the great thinkers of former days to present such views of truth as could win anything like consenting approval from all thoughtful and sincere Christians; shall we resign the attempt in despair? Shall we subscribe to the dogma of the day—that certainty is unattainable in the highest region of human thought, and intellectual unity among Christians consequently impossible, and content ourselves with seeking the promised unity of the Church of Christ in a sentiment of fraternity, soft as the perfumed haze of a summer afternoon, in which controverted doctrines shall one after another be charmed to sleep, and the universal brotherhood of Christians—we could scarcely say Christian believers—be founded not on Christ's word but on Pilate's question? Or shall we rather, brethren, beaconed by the failures of our great predecessors, but emulating their example, believe that "those things which are revealed belong to us and to our children for ever"; and that in the light and truth which the Lord hath yet to break forth from His word there is light and truth for the regenerated intellect of man as well as for his heart and life.

If some of their younger brethren, the hope of the churches, might be induced to devote their powers to answer these questions, he would not have done over-boldly in bringing the subject before them. He was hopeful that the decadence of systematic theology was not that decay which foreruns death; but rather like the fall of the leaf in autumn, which fell because it had done its work in nourishing the hidden life which spring would unfold, and enriched the soil where it fell. Mr. Conder concluded by saying—

The theology of the future, as I venture to forecast it in my own mind, will not be the fruit either of the destruction of the past, or of the reproduction of the past, or of the fusing all doctrines into one featureless mass, where faith is replaced by feeling; although these three seem the prevailing theological tendencies of the present. It will be the fruit of a deeper study of God's truth, despising no ray of light from the past, yet filling its own lamp with fresh oil and kindling it with altar-fire. Its great instrument will be neither controversy, which poisons, nor criticism, which freezes, all it handles (indispensable though these are in their place), but interpretation, which, because it has to deal with the spirit as well as the letter, is impossible without faith, love, and reverence. Its method will not be deductive logic, because theology is not yet a science, but, like history and morals, a study, which is a science in making the loftiest of studies. Its method must therefore be analysis and induction, starting from the firm ground of historic fact and written record. Without ignoring the distinction (sometimes emphasised as a new discovery, though it is as old as the Bible itself) between the word of God contained in the Bible, and the books composing the Bible; it will recognise the real conditions of knowledge, and the vanity of the attempt to sublimate and crystallise Divine truth apart from the medium in which God has given it to us. As the hand of our friend which we grasp, the eyes and smiling countenance into which we gaze, the voice which falls on our ears, practically *are* our friend, though we know well enough it is a spirit with whom we are conversing; and, as no one ever secured even a glimpse of a disembodied spirit by slaying the body it dwelt in, even so it is an utter delusion to think we can seize the spirit of Christianity while discarding its facts and tearing up its records. On the contrary, the more we converse with patriarchs, prophets, saintly heroes, and apostles, learning to live over their lives and think their thoughts; above all, the more nearly we can become as those who sat at Jesus' feet, and heard His word, the nearer we approach to beholding the unveiled face of that unity of truth which is the very spirit of the Bible.

Lastly, the theology of the future must be in the best sense *human*; that is, in the sense in which the Bible is the most human as well as Divine of books. It must harmonise with all true science, and sympathise with all the real interests of man's life and requirements of his whole nature, here and hereafter.

In these three features, its reality, its method, its broad humanity, it seems to me that the theology of the future is destined to surpass the grand but metaphysical, over-weening, hard-featured, if not hard-hearted, systems of the past. The church which shall be the mother and nurse of such a theology, shall win a bright crown in the after-time—a crown that will not fade even when of theology as of every other earthly form of wisdom the saying shall be fulfilled which is written. "Whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see in a glass, darkly, but then, face to face: Now I know in part, but then shall I know even as I am known."

THE BAPTIST UNION MEETINGS AT NOTTINGHAM.

(*From our own Correspondent.*)

"Due North" again is our journey. It appears as if the only possible region for the Baptist Union were that included in the northern and north midland counties. Only twice has the assembly been seen in the sunny region of the west and south-west of England. Perhaps the explanation is to be found in Mr. McLaren's assertion that "they grow trees in the south, but men are grown in the north." By the way, we should like to say to him that he was long a resident in the tree-producing district, where, if we mistake not, many of his fine *manly* qualities were developed. Well, it may be that as men are grown in the north and the Baptists have, in pre-eminent degree, the stronger, the more vigorous and courageous qualities of our nature, that the north with its energetic elements suits the denomination and its profitable autumnal gatherings. Well, we have no objection to a "Journey due North," especially as we are fortunate enough to be favoured with the company of genial and honoured brethren who hail from the beautiful districts of North and South Devon. Nor have we any objection to Nottingham, where the Baptist Churches do themselves the honour of inviting the Union to meet—the Baptists are in force there, and the hospitality of the people is well known. And if time permitted, the locality has historic and other attractions which will well repay a visit. But then the numerous meetings during the brief sitting of the Union do not allow of any deviation and bye-play of enjoyment; it is all business, crowded into short space of time, done, for the most part, hurriedly and unsatisfactorily. We are glad, however, to note some decided improvements in the arrangements for this year's meetings. First, there is the infusion of fresh younger men into the prominent services. It does appear now as if there were expansiveness and courage in the minds of those who have to appoint speakers and preachers. All honour to the able men who are rightly respected as leaders amongst us; they fully deserve the confidence and affection which all gladly accord them. We sincerely hope that they will long continue to occupy the foremost rank. We are sure it was not through them that prominent services were always restricted to a limited few. Then, secondly, as is befitting, the General Baptist brethren come to the fore in the services more than has been wont.

The first public service was held on Monday evening in Derby-road Chapel, when the Rev. J. Clifford, M.A., LL.B. of London, preached. The large chapel was filled to the fullest extent with an audience which seemed to appreciate the singularly able sermon which Mr. Clifford delivered. He took as his text John ix. 30. "The man answered and said, Why, herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes." The sermon was a masterly defence of Christ and Christianity against the objections of modern scepticism. The line of defence set up was that taken by the man whose eyes Christ opened—the works which our Lord now performs, prove whence He is and what He is. And the personal experience which Christians have of the grace and power of Christ to give and bless, is an all-sufficient answer to those who attack the ground of the faith of the believer. Christ is not a mere historic figure. He is alive, and carrying on in the souls of men a mightier work to-day than those physical miracles which He wrought when He was visibly present on earth. Mr. Clifford made very graceful and effective allusion to the marvellous power of Christ in comforting and helping in trouble, poverty, and sorrow. He pointed to the results of Divine grace as seen in the lives and character of such men as the late Dean Alford, Mr. Baptist Noel, Walter Powell, the merchant, Dr. Guthrie, Dr. Chalmers, and others. A graceful allusion to the great work carried on by Mr. Wall and his helpers in Rome, drew forth a general and startling cheer from the congregation, and and at the close of the sermon there was hearty applause. Altogether the discourse was one evincing great power, and was often relieved in its incisive argumentative parts by touches of exquisite beauty.

One thing struck us on looking at the large congregation in Derby-road, and that was the paucity of ministers, if we were correct in our survey of the audience. We surmise that the small attendance of ministers might be owing to the blunder in not advertising the services. The Congregational Union for weeks, and most widely, published their arrangements, but through some want of tact or enterprise the Baptist Union made no announcement. We trust that the meetings won't suffer in consequence.

The missionary conference on Tuesday morning was held in Broad-street Chapel. It seemed in the early part of the meeting as if the attendance of ministers and delegates would be very small, but the body of the chapel was soon filled to its fullest extent. Among those present we noticed the Revs. Dr. Brock, Underwood, Thomas, Culross, and Dr. Underhill; the Revs. C. B. Lewis, of Calcutta; C. Williams, of Accrington; C. Vince, of Birmingham; J. P. Mursell, of Leicester; S. Green, of London; C. Bailhache; J. H. Millard, of Huntingdon; C. Kirtland, R. H. Marten, D. Jones, of Brixton; James Mursell, of Newcastle; W. Walters, of Birmingham; J. J. Brown, of Birmingham; R. Glover, of Bristol; E. Edwards, of Torquay; Messrs. J. S. Wright, of Birmingham; Alfred Baynes, J. P. Bacon, of London; J. W. Sully, of Bridgwater; Jonathan Angus, of Newcastle-on-Tyne, &c., &c. The chair was occupied by the old and valued friend of the denomination and of missions, Alderman Vickers, of Nottingham. The meeting was opened by the Rev. Charles Williams, of Accrington, reading the Scripture and offering prayer.

The Chairman said that he had been very much moved by having put into his hands at that moment the second edition of the Nottingham *Daily Express*, announcing that Mr. Paget and his wife had been drowned at Filey. The statement of this sad fact produced deep sensation in the meeting. The Chairman very clearly pointed out how fit it was that this missionary conference should be held in Nottingham, where Dr. Carey is said to have first given utterance to his memorable saying, "Expect great things from God and attempt great things for God." He pointed out some of the features in the present condition of the society which supply encouragement with the mission. The Rev. C. B. Lewis, of Calcutta, read a valuable paper on the "Present Condition of the Baptist Foreign Mission"; coming from one so exact as is Mr. Lewis, and possessing such intimate acquaintance with, especially, the work in India, it was a cheering and stimulating paper. We hope that the earnest appeal which Mr. Lewis made for more generous support will be promptly and generously answered. The paper was followed by a discussion of a practical character, in which the Revs. J. M. Stephens, B.A., of Sheffield, J. P. Mursell, J. Mursell, A. Tilly, of Cardiff, and J. P. Bacon, Esq., of London, took part.

The second part of the time was devoted to a

valedictory service in connection with the return of the Revs. Geo. Pearce and A. McKenna to India, and the entrance on this work of Professor H. Pestonji, a converted Parsee. Each of these addressed the meeting with great effect. The address of Professor Pestonji was particularly remarkable for pathos and apt, quaint remarks. The three brethren were commended to God in prayer by the Rev. W. Walters, of Birmingham. After this, Dr. Culross was called upon to address the missionaries. It was a most remarkably beautiful, suggestive, and stirring appeal, founded on the words, "Be thou faithful unto death, and I will give thee a crown of life." We are confident that not only the missionaries but all present will ever remember the heart-searching and thrilling address which Dr. Culross delivered. If no other good were effected by these meetings than that of listening to such addresses as this one, all the toil and cost connected with the meetings would be amply repaid.

At present the Nottingham meetings bid fair to prove a thorough success. The ministers and church officers are working hard to anticipate every need and to make all the arrangements complete and effective. We purpose giving in our next issue a sketch of the public missionary meeting, and of the sittings and meetings of the Union, which commence this (Wednesday) morning.

The Rev. S. H. Booth, minister of the Baptist Church, Upper Holloway, has been obliged, owing to ill-health, to resign the pastorate, and will probably accept a small charge in the neighbourhood of London.

The Rev. Dr. Candlish is in a precarious state. On Sunday his condition was made the subject of special prayer in many Edinburgh churches, and at Free St. George's the morning services took the form of a devotional meeting.

Mr. Spurgeon at Bradford.—The Rev. C. H. Spurgeon preached twice in St. George's Hall, Bradford, on Wednesday, to congregations of four thousand persons, in connection with the opening of Sion Jubilee Chapel, of which the Rev. J. P. Chown is the pastor. The cost of the chapel, amounting (exclusive of land) to 13,000*l.*, having been provided for, the collections (250*l.*) were divided between the Bradford Fever Hospital and the Stockwell Orphanage.

Memorial Church.—It has been determined to honour the memory of the late Vicar of Sheffield by building a church—to be called the Sale Memorial Church—in the district of Dyer's-hill. The work was one which Dr. Sale had deeply at heart and which he was endeavouring to promote just before his very sudden death. The first list of subscriptions amounts to over 6,100*l.*, including six donations of 500*l.* each. Among the earliest subscribers were a Wesleyan and a Jew.

Stepney.—On Tuesday, the 7th, a sectional meeting of the London Congregational Union was held in Stepney Meeting, presided over by Dr. Kennedy. Among the speakers were the Revs. E. White, R. Thomas, J. W. Atkinson, Messrs. Scrutton and Sinclair. On Saturday evening, the 11th inst., a week of special services was brought to a close in the Commercial-road Baptist Church by a sermon from the Rev. J. W. Atkinson, of Latimer Chapel. The Revs. A. G. Brown, G. D. Evans, J. G. Pike (pastor), and others officiated during the week.

Evangelical Alliance Conference in New York.—A telegram in the *Daily News* dated Sunday says:—"The Evangelical Alliance Conference has closed after a highly successful meeting. A large number of delegates have written formal protests against the offensive attitude of the Alliance towards the Roman Catholics. Dr. Fryer, formerly Bishop of Zanzibar, has written a remonstrance to the Bishop of New York, against the Dean of Canterbury participating in the communion service in a Presbyterian church, and announces that he shall bring the matter under the notice of the Primate."

The English Presbyterian Church commenced its annual synod at Sunderland on Monday. The Rev. George Bell, of Newcastle, in his opening address as Moderator, advocated the formation of an imperial council of the three Churches of England, Scotland, and Ireland, to meet annually in London, Edinburgh, or Dublin, the object of which would be to promote united action on all important questions. Presbyterianism had had no small share in throwing off the yoke of Popery in the past, and for the furtherance of this work in the future such a council would be of great assistance.

Leytonstone.—The temporary Congregational church, Leytonstone, was opened on Thursday, the 2nd inst., when Dr. Raleigh preached. Tea was provided in the old chapel, and a public meeting held in the new church, James Spicer, Esq., J.P., in the chair. Addresses were delivered by Messrs. Sergeant and Bishop, by the Rev. Messrs. Tunmer, Lovell, Egg, and by the pastor, the Rev. C. S. Carey. The chairman gave 50*l.* towards clearing off the debt, and his example was so well followed that upwards of 300*l.* was promised during the meeting. On Sunday, the 5th, sermons were preached by the Rev. James Knaggs, of Stratford, and the Rev. Robert Moffat, D.D. In every instance the attendance was very large.

Windsor.—Recognition services in connection with the settlement of the Rev. Thomas Orr at Windsor, were held at William-street Chapel on Wednesday evening, October 8. After a numerously attended meeting in the schoolroom, which was beautifully decorated for the occasion, a public meeting was held in the chapel, presided over by Thomas Chamberlain, Esq., who opened the proceedings with a highly appropriate address. The Rev. Messrs. Nimmo and Marshall, of London, Guthrie, M.A., of Glasgow, Smith, of Maidenhead, Edwards, of Staines, and Neave, of Dorchester, chairman of the Dorsetshire Association, with the Rev. T. Orr, pastor of the church, and also Joseph Harker, Esq., ex-Mayor of Poole, addressed the meeting to excellent purpose, and on topics pertinent to the occasion. The tone of the meeting was hearty and enthusiastic. On the following Sunday the anniversary sermons for the Sunday-school, were preached by the Rev. J. Guthrie, M.A., of Glasgow.

Sunday-schools and the Drinking Customs.—At a recent conference of representatives of Band of Hope Unions, convened by the United Kingdom Band of Hope Union, the following resolution in reference to the season of universal prayer for Sunday-school work, was passed:—"That this conference, having been informed of the suggestion of the Sunday School Union for a season of special and universal prayer for Sunday-schools on October 19th and 20th, 1873, heartily sympathises with the desire expressed by the committee of the Sunday School Union that the happy result may be 'a large ingathering of the young into the fold of Christ.' They would, at the same time, affectionately urge upon all their fellow-labourers amongst the young throughout the country and the world, that in connection with this season of universal prayer, earnest and solemn supplication should be made for the overthrow of our national drinking customs, as being one of the greatest hindrances to the fully successful results of Sunday-school labour; and the conference would also suggest that every facility be given by the friends of Sunday-schools for the formation of Bands of Hope in connection therewith, and the delivery of temperance addresses to the scholars."

Agricultural Hall Services.—The Religious Services for the People, which are held in the Agricultural Hall, Islington, and are attended by probably the largest afternoon congregations in the metropolis, having now been maintained for five years, the Rev. Thain Davidson gave a retrospective sketch of the work on Sunday last. As evidence of its thoroughly catholic character, he mentioned that during the past year the preachers had included one bishop and five clergymen of the Church of England; six ministers of the Presbyterian Church; seven of the Congregationalists; three of the Wesleyans; four of the Baptists; and one from the Society of Friends. In addition to these, several noblemen and other laymen had given addresses; whilst the disposal of more than 100,000 copies of the "Agricultural Hall Hymn Book" showed that the congregations were of an ever fresh and fluctuating character. Mr. Davidson also mentioned that on the first Sunday in each quarter the meetings had been specially devoted to young men, under the auspices of the Young Men's Christian Association in Aldersgate-street, large numbers of that class residing in the northern districts of London. The Rev. J. H. Wilson, secretary of the Home Missionary Society, followed with a brief address on the present religious condition of the metropolis. The service is uniformly restricted to one hour.

London Baptist Association.—The usual quarterly meeting of this association was held on Tuesday last week in the chapel which has been built for the ministry of the Rev. I. M. Soule, in York-road, Battersea. In the morning the ministers met together for prayer. At half-past twelve the Rev. J. Dunlop, of New Barnet, read a paper on "The Pastor in the Pulpit"; discussion followed in which the Revs. Dr. Brock, Dr. Landels, C. H. Spurgeon, R. H. Marten, and D. Jones took part. Dinner was provided in the schoolroom by the hospitality of the Rev. I. M. Soule and his friends. In the afternoon the pastors and delegates assembled under the presidency of the Rev. J. A. Spurgeon, when an address was given by J. Harvey, Esq., the treasurer of the association, on "Deacons and Delegates in their Relation to the Churches." The customary business was also transacted. The Rev. S. H. Booth having been obliged to resign the office of secretary, the Rev. Dr. Landels moved the adoption of an address expressing great regret at the loss which the association will thereby sustain, and the high appreciation by the committee of Mr. Booth's "most kind and valuable services, the efficiency of which has only been equalled by the cordiality with which they have been rendered." Mr. Booth is succeeded by the Rev. J. Clifford. M.A. In the evening a public meeting was held in the chapel, which was well attended. The Rev. D. Jones, B.A., occupied the chair, and gave an address on greater devotion to Christ. The Rev. A. Spurgeon, president, gave an outline of the history of the association, and he was followed by the Revs. G. Evans and F. Tucker, B.A.

Southport.—On retiring from the pastorate of the Baptist church in Hayton-street, Southport, the Rev. A. M. Stalker has been presented with a handsome testimonial. "The donors," says the *Southport News*, "were of every shade of religious opinion, embracing judges, a dean, and laymen, from those of 'deep pockets' and sympathies in unison, to the humble workman. It is this wide range which this subscription embraces rather than the amount, which is in itself large, which constitutes its greater worth." The presentation took place on Thursday week. J. F. Stead, Esq., who occupied the chair, said he had great pleasure in presenting to Mr. Stalker a cheque for 1,300*l.* Mr. Stalker was and had been respected by persons of all denominations; he (Mr. Stalker) had so conducted himself that he had won their entire love, affection, and confidence, and he hoped he would be continued to be spared to live very long amongst them. They hoped that day by day they might see his face, and that they might hear his well-known voice in times to come. (Cheers.) Alderman Boothroyd, who described himself as the son of a minister, the brother of a minister, son-in-law of a minister, and the brother-in-law of a minister, and the father-in-law of a minister, spoke very heartily of Mr. Stalker, whom he had known ever since he came to Southport, as also did Mr. Waterhouse, the secretary. Mr. Stalker, in responding, said he hoped to remain in the town and to be always willing and ready to preach the "glorious Gospel of Christ," in connection with all denominations that may occasionally ask his services either there or elsewhere. (Cheers.) The Rev. J. L. Rentoul, M.A., referred to the catholicity of Mr. Stalker's spirit in throwing himself into every movement that has been inaugurated in Southport for its good, and for the promotion of benevolent and Christian enterprises in the town.

New Congregational Chapel, Aston, Birmingham.—The memorial-stone of a new Congregational chapel at Park-road, Aston, was laid on the afternoon of the 7th by Mr. Henry Wright, of the Saltley Carriage Works. The movement for the erection of this place of worship comes from the Birmingham Congregational Chapel Building Society. A small chapel, in Legge-street, having been sold, the committee of the society, having in view the want of places of worship in Aston, agreed to erect a new and large chapel there, which it is hoped will meet the wants and be appreciated by the inhabitants of the district. The new building is to be in the Gothic style, and is designed to seat 1,040 persons. The total cost will exceed 5,000*l.*, of which about one-half has been raised. At the ceremony on the 7th, the weather was very unfavourable, but there was a good attendance, including Mr. R. W. Dale, M.A., and other ministers of the town. After singing and prayer, Mr. Wright, with the usual ceremonies, adjusted the stone, which contained copies of the three Birmingham daily papers and several Nonconformist papers. He afterwards delivered a brief address. Subsequently there was a luncheon, presided over by the Rev. J. Shillito. Mr. H. Wright proposed, "Success to the new Chapel Building Society, and their first work in particular." Referring to the Ritualistic advance towards Rome in the Church of England, he said it depended very much on the fidelity and intelligence of Nonconformists in general whether England should be overrun with Romanism. Their future prosperity and well-being depended very much on their fidelity to these principles to which their forefathers were so strongly attached, and for which they were ready even to lay down their lives. Mr. J. Bickerton Williams, treasurer of the society, responded. He said the building of the new chapel was not the result of any schism; but it was the result of the combined action of the churches in Birmingham. He hoped that would be the beginning of a series of chapels to be erected as the result of that movement in Birmingham and its neighbourhood. They remembered the noble efforts of their friends the Episcopalians, who had determined to erect ten churches, and who carried that determination to a successful issue. They had come to the determination to do the best of their ability to meet the great wants of that vast and increasing population by finding means for preaching the great truths of salvation. Mr. Cooper also responded. The meeting soon afterwards separated.

Colleges and Schools.

OWENS COLLEGE, MANCHESTER.

This college, which originated in a bequest of 100,000*l.* by Mr. John Owens, in 1846, and which was opened in 1851 for a preliminary session, with twenty-five students, has hitherto been located in Quay-street, a quarter once occupied by residences of the wealthier inhabitants of Manchester, but long ago shut in by the growth of the city, and overrun with the crowding and filth of the most wretched of the population. In 1866 a circular was issued propounding an extension scheme, to include a school of engineering, a medical school, and other important adjuncts, so as to make the institution virtually the university of South Lancashire and the neighbouring parts of Yorkshire and Cheshire. The response was so satisfactory that three years ago the committee undertook an expenditure of 100,000*l.* Their views, however, have gradually extended, and probably their ultimate limits are not yet foreseen. The Government declined to repeat the assistance granted to the University of Glasgow, but the subscription list has made good progress. The Royal Manchester School of Medicine has been united to the college, the museum collections of the Manchester Natural History Society and Geological Society have been transferred to it, and there is a provision for the teaching of jurisprudence, which enables the college to offer the advantage of a complete course of legal study. An act passed two years ago made some needful changes in the constitution of the governing body. The *minimum* age of students was raised to fifteen, and the Act allows the governors to remove the restriction as to the sex of the students. The

nstitution having over 1,000 students in its day and evening classes, the architectural scheme was necessarily large to begin with, but it has been made expansive with a view to the future; and whereas four acres of ground have been bought for building on, only one side of what is one day to be a quadrangle has been undertaken for the present. The site is in a nearly suburban part of Oxford-street, where a wide thoroughfare skirts the district of Greenheys, on the southern side of the city. The main building is 300 feet long, and has for the present a front elevation towards Oxford-street, but placed a long way back from the road, as it will form an inner side of the completed quadrangle. The walls are faced throughout with York stone, and the style is Gothic. It has been described as of "a collegiate and early type." Mr. Waterhouse is the architect, and Messrs. Clay and Sons, the contractors. The building has been planned with every regard to light, ventilation, and solidity. Of the ninety rooms, several are class-rooms spacious enough to seat hundreds of students. But until some of the remaining buildings are added, there will be crowding in some departments, and especially in the disposal of the collections of natural history and geology. The staircases are an interesting architectural feature, being arranged in large octagonal bays, cut off from the corridors by arcades of double columns. An accessory building at the rear is an extensive chymical laboratory. This chymical class-room seats 600 students, and it being the most spacious apartment in the college, the opening proceedings on Tuesday were held there.

The Duke of Devonshire, as president of the Board of Governors, took the chair at the opening meeting. The room was crowded with students and associates, and the visitors were so numerous that only a moderate proportion of them could be spectators of what occurred. Amongst those present were the Bishop of Manchester, the Earl of Ellesmere, Sir James Kay Shuttleworth, Sir William Fairbairn, Sir Thomas Bazley, M.P., Mr. Hugh Birley. M.P., Mr. W. C. Brocklehurst, M.P., Mr. A. Brogden, M.P., Mr. Algernon Egerton, M.P., Mr. Wilbraham Egerton, M.P., Mr. J. T. Hibbert, M.P., Mr. J. B. Smith, M.P., Mr. John Hick, M.P., Colonel Egerton Leigh, M.P., Mr. Edmund Potter, M.P., Mr. F. S. Powell, M.P., Mr. R. N. Philips, M.P., and a number of clergymen, Dissenting ministers, and gentlemen conspicuous in the field of education. After a short speech in praise of the design and action of the institution, Professor Greenwood, the principal of the college, read an address of great length and ability, in which, after referring to the arrangement that each of the professors of the college should open his sessional course with a public address on some special subject, he proceeded, for his own part, to review the pleas of justification for the adoption of a common groundwork of culture for all students in connection with this college. Mr. T. Ashton, chairman of the building committee, said they had a deficit of about 20,000*l.* The first design, which many persons thought extravagant, was to raise a fund of 150,000*l.*; but he had no doubt that in the course of a few years double this amount will have been expended upon the extensions of the college, and that they would have from 1,500 to 2,000 students. (Applause.) Professor Roscoe, on behalf of the professorial body, expressed their satisfaction at the completeness of the arrangements made for their future labours. Referring to his own department, he asserted that they had got the most complete chymical laboratory in the United Kingdom, or, indeed, in Europe, though more costly and more extensive laboratory had been founded in Germany. After an able speech from the Bishop of Manchester, Professor Scott, of the Lancashire Independent College, said he rejoiced at the non-sectarian character of Owens College, and referred to the number of Nonconformists who had achieved distinction under its professors. Sir John Kay Shuttleworth. who was much applauded on rising, delivered a brief address, and was followed by the Hon. A. Egerton, M.P., the Dean of Durham, Dr. Storrar (Chairman of Convocation of London University), Mr. C. S. Roundell (Secretary of the Universities Endowment Commission), Mr. H. Cole, C.B., the Rev. W. Gaskell, and other gentlemen.

The proceedings of the day concluded with a *soirée*, which was attended by a large number of the gentlemen who took part in the morning's proceedings, and by ladies in equal numbers, who paraded the corridors, laboratories, class-rooms, and lecture-halls. Well lighted as they were, their architectural proportions and their fitness for the objects to which they are devoted were seen to advantage. In the course of the evening three short lectures were given, one by Professor Roscoe on the "Chymical Action of Light," to listen to which something like 600 people crowded in the Chymical Theatre, and by Professor Balfour Stewart in the same hall on "Energy," and another by Professor Ward.

OPENING OF THE NEW CONGREGATIONAL SCHOOL AT SILCOATES.

The new seminary at Silcoates, near Wakefield, known as the Northern Congregational School, was opened on Thursday. The building which it is to supersede is an old hall with adjoining farm-buildings, which have long been felt to be both insufficient and unsuitable for carrying on successfully the work of a middle-class school. The institution has a history which has been more than once detailed in these columns. The estate on which the new school is to be built, 120 acres, was purchased for 15,000*l.*, and the building and other erections will be 6,000*l.* more. Of this upwards of 4,000*l.* has already been subscribed, Mr. John Crossley, of Halifax, having contributed 1,000*l.*, and Sir Titus Salt 500*l.* The building itself has no pretension to architectural ornamentation. It is simply a huge brick structure in the plain Italian style, with a large square tower in the centre, which rises to a height of about twenty feet above the main building. The entire length length is 116 feet, and the height 41 feet, the turret rising to about 62 feet, commanding in that comparatively flat district a most extensive range of the surrounding scenery. The internal arrangements of the school will be elaborate and excellent.

The event of Thursday was made the occasion of a general reunion of Silcotians, large numbers of whom came to witness the reopening of the new school. Amongst the ministers present we observed the Revs. Dr. Bewglass, the principal; Dr. Falding, Rotherham College; Dr. Mellor, Halifax; R. Bruce, Huddersfield; B. Dale, Halifax; R. Balgarnie, Scarbro': J. Rae, Batley; J. Browne, Barnsley; H. Sturt, Dewsbury; J. S. Eastmead, Wakefield, &c. Luncheon was partaken of by a large company of ladies and gentlemen in the dining-hall, and a meeting was held in one of the large upper rooms. The chair was occupied by Mr. W. H. Conyers, of Leeds, who, in a few remarks, referred to the history of the school and to the purchase of the property by a committee. Referring to the objection which was raised to the institution on the ground that they ought rather to set about providing better salaries for their ministers than giving their children education, he asked those who raised that objection to set about that work, and in the meantime help those who were engaged in helping to assist the poor minister, who frequently had a difficulty in making ends meet. He thought that the school had not been so well supported by those for whom it was first established, and pointed to the fact that two-thirds of the whole pupils were the sons of laymen. He hoped that they would have a larger number of pupils, so as to bring the school into a flourishing condition. Dr. Bewglass then gave a short sketch of the history of the school, paying a high compliment to the efforts which had been made on behalf of that institution by the Rev. Thomas Scales, and concluding by expressing the conviction that if the school had been as large as it was now fifteen or sixteen years ago it would then have been filled. Alderman Lee (Wakefield), the secretary, read a statement of the finances of the building fund, and stated by way of preface that they had aimed at getting a building of the most complete and commodious kind, rather than one of an ornate character. He also read letters of apology from Mr. John Crossley, Sir Titus Salt, Alderman Law (Bradford) Mr. Henry Brown (Bradford), and others. He stated that subscriptions amounting to upwards or 4,600*l.* had been received.

The Rev. R. Bruce then delivered an inaugural address, in which he remarked that in the matter of providing middle-class education the Congregationalists now presented a much better front than they had hitherto done. This was now the question of the day, and especially to Congregationalists. The Government had taken the education of the poor in hand, and the middle classes had to provide for themselves. He attributed to the exclusion of Dissenters from the universities the great depression which had hitherto existed with regard to education; and looked upon the removal of university tests and the placing of endowed schools upon a broader basis as hopeful signs. The spirit of exclusiveness was still, however, far from being extinct, and he pointed to the appointment of Churchmen as governors of endowed schools and the teaching of the Church Catechism as the symptoms of that spirit. He advocated the system of not having sons of ministers educated at seminaries by themselves, but along with others, so that they might not be brought up with narrow views of things; and also the establishment in connection with the school of exhibitions and scholarships. As to the charge sometimes brought against Nonconformists that they were not capable of taking the higher post of responsibility, he contended that if they had not been excluded from the means of obtaining education there would have been less cause for the taunt. With a learned Jew on the woolsack, a right royal Quaker in the Duchy of Lancaster, and a Baptist on the bench, he saw no reason why a Dissenter might not be an educated Christian gentleman. Without denying the importance of the learned languages, he thought that they ought not to neglect their own. The object of the school was to provide a sound education which would stand the wear and the test of years—based on a system not of bringing out distinguished boys, but of bringing forward the average ones.

Dr. Falding, in a few observations, urged the importance of several matters connected with school management, which was based upon his experience of ten or twelve years as one of the examiners of that school. The Rev. B. Dale pleaded for more extended support to the school. The Rev. John James (Morley) advocated the importance of physical culture and development as a part of education. The Rev. C. Illingworth (York) moved a resolution acknowledging the generous liberality of the contributors to the building fund. The resolution was seconded by Mr. Wm. Smith (Morley), and carried unanimously. Mr. Isaac Briggs (Wakefield) moved a resolution acknowledging the blessing of God which had accompanied the instruction at the institute, and asserting the claims of the committee upon all who valued the sound of religious and secular education to enlarged subscriptions and to an increased number of pupils. The Rev. Dr. Mellor seconded the resolution, and in doing so, wished that the school might have a future very unlike its past. The resolution was supported by the Rev. E. Salt (Wesleyan minister, Wakefield), and carried unanimously. Other formal resolutions were also proposed. During the proceedings the chairman suggested that 1,000*l.* might be raised at the meeting that day, and offered, if those present subscribed 750*l.* to make the sums up to 1,000*l.* Alderman Lee offered 50*l.*, and other sums of 25*l.* were also announced; but the requisite sum was not subscribed, and the chairman consented to allow the committee a week to make up the 750*l.*

Correspondence.

CHURCH PROPERTY.

To the Editor of the Nonconformist.

Sir,—Allow me to thank you for the notice taken of my letter. Touching "points of difference," perhaps my purposely brief reference to all points noticed has left me open to misunderstanding—*e. g.*, I asserted that Church property was the property of the State; but I did not assert, nor do I believe, that therefore the State could *justly* sell it *all* and appropriate the money to secular ends. From your use of the words "technical sense," I suppose you intend to notice this part of the subject in subsequent articles. And it is, I think, by far the most important. With the property that the State can fairly claim as her own there will not be much difficulty, except in the struggle to get possession of it; but with that which is to remain in possession of the Church, whether it is to be ten millions or but a tithe of that sum, there will be both difficulty and danger of its being perverted to purposes for which it was never intended. *E.g.*, a wealthy Evangelical minister in Lancashire, a few years ago, built a church. This church, no doubt, as a State church, is *technically* the property of the nation, but might become *really* by disestablishment the property of a body of Ritualistic priests. Perhaps the truest way of looking at the State's relation to this property is to regard it as a trustee. Evidently the man who gave the property to the nation gave it for a special purpose, and in a sense he made the nation his trustee, and the nation accepted the office. Is it not the duty of the nation when it resigns its office of trustee, then, as it practically will by disestablishment, to appoint other trustees who shall see that the property is used for the purpose for which it was first given?

In theory, of course, Liberationists hold that the State should not interfere with the Church except when the Church rebels against, or is at least the advocate of rebellion against, the law of the land. But then fact is not at present in harmony with this theory; and the State has a duty to perform towards the Church that has been so long under her protection. And Liberationists would do well, I think, not to let worship of a theory hinder them from seeing that the Church is put fairly on her legs as a Protestant Church when they abandon her.

I am, Sir, yours sincerely,
W. MERCER.

Pickering, Oct. 10, 1873.

OFFICIAL SECTARIANISM.

To the Editor of the Nonconformist.

Sir,—The Commissioners of Public Works have taken the liberal step, which should meet with approbation by every one, of distributing this autumn amongst this working classes and poor inhabitants of London, the surplus bedding-out plants in the different parks and public pleasure-gardens. It is announced that "the distribution will be made through the clergy." Why the distribution should be made "through the clergy" alone, and not through any of the Nonconformist ministers, I cannot understand, as I should imagine the latter have the largest proportion of the working-classes and poor inhabitants of London among their flocks.

I am, Sir, yours truly,
FAIRPLAY.

PSALMODY EXERCISES.

To the Editor of the Nonconformist.

Sir,—Allow me to invite the attention of your readers to the importance of psalmody exercises, for the purpose of teaching congregations to sing by note and in harmony. The winter season is the most suitable for the carrying on of such meetings; and, if properly conducted, they are fitted to accomplish an amount of good of which it is difficult to speak too highly.

By means of the Tonic Solfa notation, the power of reading music and singing in harmony is now placed within the reach of all. Children and aged persons and those who have fancied themselves destitute of musical ability, may learn by this system to read with facility the tunes that are ordinarily sung in our churches, and to sing the part for which their voices are fitted.

To hear a congregation sing thus in harmony, is one of the sweetest things one can meet with; and its power in impressing truth and making psalmody a precious

means of grace is inconceivable to those who have not witnessed and experienced it.

I would earnestly advise ministers and members of churches to lose no time and spare no pains in establishing a course of psalmody exercises on the Tonic Solfa system, and inviting to it, not only their own congregations, but the public around; and, in this way, large numbers may be attracted to the house of God, who had hitherto neglected public worship, and the most blessed results may be confidently reckoned on.

Yours respectfully,

J. T. F.

MR. SPURGEON'S COLLEGE FOR BAPTIST PASTORS.

Yesterday the first stone was laid of a Baptist Pastors' College, in connection with, and to stand immediately contiguous to, Mr. Spurgeon's Tabernacle. The proceedings commenced at seven o'clock in the morning with a prayer-meeting, and Mr. Spurgeon remained in attendance during the day receiving subscriptions. The ceremonial laying of the stone commenced at four o'clock on a triangular piece of ground immediately in the rear of the tabernacle, upon which the proposed college is to stand. Two-thirds of the sum necessary for the building have already been subscribed—a lady having given 3,000*l.* for a hall, to serve as a memorial of her late husband, and another friend 1,000*l.* The students of the college have hitherto been educated in the rooms under the Tabernacle, but the rise of high buildings everywhere around has made them so dark as to require gas-light in the day-time, besides which the demands of the schools and meetings have rendered the erection of a separate building absolutely necessary. At four o'clock the whole of the open space upon which the building is to be erected was densely crowded, and at the upper end had been placed the usual apparatus for laying a "first stone." On the platform stood Mr. Spurgeon, surrounded by the elders of his congregation, in front was the dense and attentive crowd, and from every aperture of the unfinished building now rising all round the Tabernacle human heads could be seen peering out and evincing the greatest interest in the proceedings. After a prayer by Mr. J. Spurgeon, Mr. Spurgeon took the trowel in hand, but, previous to using it for masonic purpose, he craved the attention of the auditory for a few moments. He had, he said, been favoured with many happy days, but never with one so happy as that upon which they were then assembled. It was some twenty years since he had been first summoned from his quiet country village to preach his first sermon in Park-street Chapel. What a change had they not witnessed in the intervening twenty years! They had now the largest Congregational church in the world, and they never had had a word of dissension in the congregation. They had acquired property in the Tabernacle, the Orphanage, and the schools to the amount of 100,000*l.*, and this college, of which they were now about to lay the first stone, would also soon be their unencumbered property. Their young pastors had hitherto received their education in a sort of catacomb, but they would henceforth be taught in a suitable building. His object was, when they found a young man who had a genuine mission for the ministry, but who unhappily dropped his "h's," or said "We was," to give him such a culture as would make him a fit and suitable teacher of religion. It behoved them to acquire efficient teachers, for in England the Dissenters were crushed down by the State-Church more than the Jews by Nebuchadnezzar, or the early Christians by the Roman Emperors. The State-Church had, in fact, entirely lost the respect of the people. There was little to choose between its Ritualistic section and the Church of Rome, and, where there was any difference he believed the latter had the advantage, and that its teaching was sometimes nearer to Gospel truth. As for the Evangelical section of the Church, his observations did not apply to them, but still he had no patience with their tacit complicity with those bastard Papists. After one or two observations in the same strain, Mr. Spurgeon proceeded to deposit the coins and newspapers in the cavity in which the stone was to rest, and the stone having been touched by Mr. Spurgeon's trowel, was slowly lowered into its place. The proceedings terminated with a hymn, and the people all adjourned to the Tabernacle for a tea-meeting, to be held in promotion of the building of the college.

The report that Mr. Disraeli is writing a new novel is denied on authority.

Mr. Holman Hunt's new picture, "The Shadow of the Cross," will be shortly exhibited in Bond-street.

Mr. E. B. de Fonblanque is preparing a memoir of Albany Fonblanque; along with it will be printed the contributions of the deceased to the *Examiner*, as well as other writings by him. The volume will be published by Messrs. Bentley.

The title of Mr. Borrow's new book will be "Romano Lavo-Lil; Word-book of the Romany, or English Gipsy Language." It will contain many pieces in Gipsy illustrative of the way of speaking and thinking of the English gipsies, specimens of their poetry, and an account of certain gypseries, or places inhabited by them, and of various things pertaining to gipsy life in England.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At the meeting of the board on Wednesday, the Rev. J. Rodgers moved that the school committee be authorised to grant permission for the establishment of penny banks in connection with board schools. Upon this motion some conversation took place. There was a general concurrence of opinion as to the desirability of establishing penny banks in board schools, but an equally general opinion was expressed that it should be distinctly understood that the school board should not be held pecuniarily responsible in any respect. It was ultimately decided that the matter should be referred to the school management committee. The other business on the paper was chiefly of a routine nature.

Active preparations have commenced in the various metropolitan divisions in view of the coming elections for the new school board, which will take place in November next; and there appears every probability that a considerable change will take place in the constitution of the board.

City of London.—Mr. S. Morley, M.P., Mr. Alderman Cotton, Mr. S. Gover, and Sir John Bennett, the present members, have issued a joint address, seeking re-election, and up to the present time there is no opposition to their return.

Westminster.—No vacancies are likely to arise from resignation, but the working men have decided to start Mr. George Potter as their candidate in favour of compulsory and secular education.

Marylebone.—Mr. Hutchins, one of the few Roman Catholic members of the board, will retire. No candidates have yet been announced, but it is almost certain that Mr. W. R. Cremer will be nominated by the working classes on the League platform.

Finsbury.—Mr. Hugh Owen retires, owing to want of time to attend to the duties. It is stated that Mr. Stafford Allen, a member of the Society of Friends, who contested the seat with Mr. Owen, will again be a candidate. Mr. B. Lucraft, the working-man representative, will, it is understood, seek re-election, and it is probable that another working man will be brought forward in the person of Mr. S. Brighty.

Chelsea.—In this division it is expected that three out of the four members will retire, viz., Lord Lawrence (chairman of the board), Canon Cromwell, and Mr. Keill. The working-men, it is stated, intend bringing forward Mr. W. Harry, joiner, who was a candidate at the first election.

Hackney.—Mr. Crossman, the Church member for this division, will not seek re-election, and with the previous resignation of Mr. Green, there will be two vacancies; the other members again presenting themselves for election. The Church party, in the hope of securing these vacancies, have applied to the Rev. Mr. Hansard, Mr. W. Morley, and Mr. T. Foster, but these gentlemen, it is stated, have declined. Mr. E. Ward, of Bethnal-green, is a probable candidate. Miss Rees, a lady well-known to local philanthropists, will be a candidate. Mr. John Hales, of the International Working Men's Association, and who was a candidate at the first election, comes forward as the working-men's representative on the League platform.

Tower Hamlets.—Mr. E. H. Currie and Mr. Pearse both retire, it is stated, from want of time to attend to the duties. Mr. Frederick Young comes forward as a candidate.

Lambeth.—There is one vacancy here, occasioned by the retirement of Sir Thomas Tilson. Mr. Morgan Thomas, the chairman of the Ratepayers' League, and a member of the vestry, and the Rev. G. M. Murphy, the Congregationalist minister, and well known from his connection with the Lambeth Baths meetings and the temperance movement, are spoken of as candidates. It is also stated that Mr. Robert Applegarth will again come forward.

Southwark.—A vacancy occurs here by the resignation of the Rev. John Mee, a Church clergyman. The only candidate for the vacancy that has yet come forward is Mr. Alfred Slide, a Church schoolmaster, of Union-street. Mr. Stafford will probably be the working-man's candidate.

Greenwich.—Miss Emily Davies retires. Miss Emily Guest, of Granville Park, Lee, has been announced as a candidate to fill the vacancy. It is probable, also, that Dr. W. C. Bennett, a brother of Sir John Bennett, will be a candidate.

Birmingham School Board.—On Tuesday night a great meeting was held at the Town-hall, Birmingham, to hear addresses by the Liberal candidates for the school board. Mr. J. S. Wright, chairman of the Liberal Association, presided, and said the clergy were using the whole of their parochial machinery in the forthcoming election, but it was what might be expected, as the matter was a vital one to them. The Liberals were charged with wishing to banish the Bible from the land and bring up the people as infidels, but nothing but ignorance could induce such accusations. Some of the candidates had given up their whole lives to the cause of religious instruction, and it was a libel on them to say that they were in favour of godless education. Alderman Hawkes moved, and Mr. J. A. Cooper seconded, a resolution pledging the meeting to support the eight Liberal candidates. This was carried enthusiastically. Miss Sturge, a candidate, spoke in defence of the position which she occupied, on the ground of the great interest which women had in national education. Mr. Dixon, M.P., a member of the present board and a candidate, said if the Liberal Association lost this election they must not forget that it would go harder with them at the next Parliamentary election, and that the cause of national education would receive a great blow. He denied the charge of having changed front, and contended that their opponents had driven them into a more advanced position than was at first taken. It was not his party who excluded the Bible from the schools, but those who told them that it could not be taught without being made the vehicle of sectarianism. The question in this election was, Should sectarian religion be taught in the national schools, or should secular education only be given in them, leaving religious instruction to be provided by the churches? The mind of England was made up that there should be universal education, and it was too late to force the nation into a system of denominational teaching. With a national system all the children could be got into the schools, there to receive a thoroughly good education, instead of the miserable education now given in 159 denominational schools. When this was done the raw material would have been prepared for the religious teachers to bring every child under the influence of religion, which was not the case now, and could not be so long as there was a denominational system. The question was not Bible or no Bible, religion or no religion, but which was the best way of giving religious instruction to the people? Was it fair, just, or Christian on the part of their opponents to denounce them as infidels, when the only difference between the two parties was one of opinion on that point? Other candidates spoke. The meeting was throughout heartily in sympathy with the speakers. The Birmingham High-Churchmen have abandoned their intention of bringing forward an independent candidate at the next school board election.

Lord Aberdare on the Endowed [Schools Question.—On Friday night Lord Aberdare presented the prizes to the successful pupils in the Bristol Evening Class Association, in the Colston Hall. His lordship, after referring to the ingratitude public men received at the hands of the public, said that those who had laboured for the good of mankind were constantly set down among the "blunderers and plunderers of the people." It was a part of education to prevent their repeating mistakes of that sort. He had been since the passing of the recent Act of Parliament closely connected with the Endowed Schools Commission. The Endowed Schools Commission was, he knew, rather a tender subject at Bristol. The action of the commissioners had led to great difference of opinion, but he was delighted to hear that after long and frequent discussions an agreement had been come to by which men desiring the general good of education had been brought together; but he must remind the meeting that those who had charge of the administration of the act had had the greatest difficulties in dealing with the schools as they at present existed, and to which the population were accustomed. Far be it from him to say that in all the commissioners had done they had always been perfectly judicious, or that every suggestion they had made was always the right suggestion. One of the objects which they most desired to effect was so to use the endowments that they should no longer be applied to the advantage of the few, but they should create great schools applicable to the wants and circumstances of every condition of their population. They heard very much in these days about improved systems of education; but what he liked, and what he wanted to see, was good hearty work. Where that was done, there was hardly a system which might not bring about good results.

Woman's Rights.—It has been ruled in the American law courts that a kiss is "a promise of marriage." Miss Roxelana Homan sued a Brooklyn merchant named Earle, for trifling with her affections, and claimed 25,000 dols. damages. Mr. Earle said, "I never promised to marry the lady"; and, as far as the report shows, it was not proved that he did. But it was shown that he had kissed her several times in the presence of witnesses, and the judge solemnly decided that these kisses were quite enough to "argue a promise." Verbal agreements, proclaimed this wise American judge, were quite unnecessary, for "the gleam of the eye and the conjunction of the lips are overtures when they become frequent and protracted." The amiable Roxelana was awarded 15,000 dols.

Simplicity of Dress.—Female loveliness never appears to so good advantage as when set off by simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewellery; and our dear human angels—if they would make good their title to that name—should carefully avoid ornaments which properly belong to Indian squaws and African princesses. These tinselries may serve to give effect on the stage or upon a ballroom floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold and diamonds. The absence of a true taste and real refinement of delicacy, cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste.

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Published by William Robert Willcox (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

The Nonconformist.

WEDNESDAY, OCTOBER 15, 1873.

SUMMARY.

The return of the Liberal candidates for Bath and Taunton, after the almost unbroken succession of Conservative victories, has produced a strong impression on the public mind, and given greater confidence to the Liberal party throughout the country. The election of Mr. Hayter was clearly unexpected by the Opposition leader and the friends to whom he sent his notorious letter. Bath, which has had endured the ordeal of three electoral contests within six months, and gave Lord Grey de Wilton last June a majority of fifty-one, has during the past week returned Mr. Hayter by a majority of 139—a result due not only to the union of the Liberals, but to good management, and the effect produced by Mr. Disraeli's unfortunate epistle to "My dear Grey." The presence of the Church Congress in the city did not apparently influence the decision, though the enthusiasm shown by the clergy at the unfounded announcement of Mr. Forsyth's success indicated in a marked way their sympathy with the Conservative cause. The Solicitor-General has gained, and fairly earned, a splendid victory at Taunton. The bare majority that gave him the seat on the last occasion has been increased to eighty-seven. The return of Mr. James was even more a moral than a political triumph; the moderation and fairness of himself and his supporters being in marked contrast to the course pursued by Sir Alfred Slade and his partisans.

In the still larger borough of Hull the contest between Colonel Pease and Mr. Reed, C.B., is keenly carried on, but will not be decided for another week. The unopposed re-election of Mr. Bright by his Birmingham constituents is a matter of course, but he will not address them till Wednesday next, when occasion will be taken to have a great Liberal demonstration. Though Mr. Knatchbull-Hugessen, a member of the Government, has given a public assurance that there will be no general election for six months, and the Attorney-General expresses his confidence that the present Parliament will survive the Tichborne trial, there are abundant signs of electoral activity. In Bradford, for example, Mr. Matthew Thompsom, the popular Mayor, has announced his willingness to accept a general requisition to become a candidate, and the announcement has had the effect of drawing forth an address from Mr. W. H. Ripley, unseated on petition in 1869, offering his services to his fellow-townsmen. Both these gentlemen have contested one of the Bradford seats with Mr. Miall, and it would be strange to see them next year arrayed against each other, and, by their antagonism, giving the Liberal party proper an easy triumph.

We record elsewhere the proceedings connected with the opening of the new buildings of Owens College, Manchester, and the commencement of the new Congregational School at Silcoates. Owens College is now assuming the dimensions of a university for Lancashire, providing instruction to more than a thousand students in various branches of learning and science, which is given by a staff of professors of pre-eminent efficiency. Though this institution is strictly non-sectarian, and is very largely frequented by Dissenters, there was a large muster of church dignitaries at the opening ceremony last week, including the Bishop of Manchester. It speaks well for their liberality that they were able to give such an educational seminary of a purely secular character their support, and that not a word was said to indicate that Owens College is, in the ecclesiastical sense, a "godless college." All such views were kept in the background by a liberal inconsistency which we cannot but applaud.

Greatly as are the French people excited on the subject of their future form of Government, the remarkable trial at Versailles occupies a large share of public attention. The charges against Marshal Bazaine, who is arraigned before a court-martial presided over by the Duc d'Aumale, are of a very grave character. In the voluminous report of General Rivière he is made responsible for the three great disasters of the late war—Sedan, Metz, and Orleans—and especially for having failed to send to Marshal MacMahon from Metz such information as would have prevented his fatal march to Sedan, and allowed himself to be betrayed into resultless negotiations with the Empress in complicity with Prince Bismarck, when he should have been breaking out of Metz. Some remarkable disclosures have already been made at the trial, such as the mysterious interception of despatches which would have prevented MacMahon from undertaking his fatal march, and the way in which French military movements were hampered by Napoleon III. The trial promises to be very protracted, and will hardly serve the Bonapartist cause.

The four French elections on Sunday, which resulted in the return of four Republicans, have caused great discouragement in the Royalist ranks. For the department of the Haute-Garonne, M. de Rémusat, the colleague of M. Thiers, who was defeated at Paris in the spring, polled 70,000 votes against 31,000 given to Commandant Niel. In only one of these elections—that of the Nièvre—was the Republican majority as low as 11,000. It is now said that the Government, foreseeing the failure of the Royalist intrigues, are disposed to make a virtue of necessity, and order the other seven vacancies in the National Assembly to be filled up. M. Thiers is once again after six months patient waiting "master of the situation," and the trimmers are rallying to his side.

The news from Spain is again remarkable. In the north, near Estella, the Carlist General Otto has gained a victory over General Moriones, mainly owing to the cowardice of the national levies, but the success is not likely to be of much benefit to the Carlist cause. There has been another naval conflict, this time off Cartagena. Admiral Lobo, with one ironclad and three wooden frigates, in attempting to blockade that port, was encountered by the four Intransigente ironclads, and the latter, though so much stronger in armament, were after a two hours' engagement driven back, owing to bad handling and want of concert. It seems that this unequal conflict is likely to be renewed, and that if the insurgents should be again worsted, Cartagena will be unable to hold out.

THE TAUNTON ELECTION.

Mr. James, the new Solicitor-General, has been re-elected for Taunton by a majority of 87 votes. His success, coming as it has done immediately after the triumphant return of Captain Hayter for Bath, is likely enough to be credited with a significance more marked than, in point of fact, it possesses. That it has a public meaning of its own few persons will be disposed to deny. It indicates, to some extent, a reflux of electoral feeling towards the existing Administration, which may well be heartily welcomed. Until the Bath election a few days since, every casual vacancy, whether in England or in Scotland, which has occurred for some few months past, has been filled up by other than a Government candidate. Here and there a Liberal has been returned, but not a Liberal nominee of the Treasury whip. For the most part, however, the seats have been won by Conservatives, and the rapid succession of these electoral victories has suggested the plausible inference that the country had modified the political convictions which prompted it to return an immense Liberal majority at the last general election, and that there was good ground for fear, or for hope, as the case might be, that whenever the next appeal to the constituencies should be made, the general issue would be such as to place Conservatives in power. This inference, at all events, has not been borne out by the elections for Bath and Taunton. The "Conservative reaction" of which boast was made by the members and press of that political party, but in which we never had the least faith, is now proved to have been of a factitious, and, we may add, a fictitious origin and character.

The Taunton election was a clear trial o strength, on a small scale it is true, between the existing Government and the possible Government so confidently anticipated by the Tories. The battle may be said to have been fought under the respective flags of Mr. Gladstone and Mr. Disraeli. In some respects, it was fought under special disadvantages to the former, in others with advantages not available in other casual contests. Political parties in small boroughs are tolerably evenly balanced. Mr. James was declared the sitting member after the last general election by a majority of one. His colleague who then headed the poll represented Conservative opinions. The opposition to the new Solicitor-General was so far unusual as to prove a determined and concentrated effort on the part of the opponents of the existing administration to inflict heavy damage upon it. On the other hand, it must be admitted that Mr. James was both an able and, in the main, an unobjectionable candidate; who by his past Parliamentary career had reflected honour upon the constituency; whose eloquence, temperate but not without brilliancy, firm but conciliatory, presented a striking contrast to that of his opponent; and whose personal gallantry and zeal in the conduct of the contest told very sensibly upon its issue. Still, the fight lay less between Mr. James and Sir Alfred Slade, than between the Government under which he holds the post of Solicitor-General, and the political party striving to oust and to replace it. So far, then, as Taunton may be held to represent a large number of English boroughs of a similar class, the result of the late election may be fairly interpreted as a declaration of preference for Liberal over Conservative principles and men.

It appears to us that the previous losses sustained by the present administration were due almost entirely to the impression made upon a large section of the Liberal party that Her Majesty's advisers had become comparatively careless of the views entertained by them when they took office. There is some truth in the charge somewhat indiscriminately levelled at them by the Opposition leader, that they unsettled many interests, and thereby stirred up against themselves many foes. Whether this should be set down to their credit, or not, we do not stay to argue. That which most disheartened their once zealous adherents was their too frequent practice of departing from the broad principles of Liberalism, and carrying their measures by the aid of Tory votes. They did this very pointedly and persistently in relation to their educational policy, both in 1870 and in the year not yet closed. They have received several significant warnings that to follow up this course will be to alienate from them a not inconsiderable number of their former friends. It is hoped that enough has been done to bring about the effect desired; that the Cabinet has been made aware of its errors; and that, by the redistribution of several of its offices, it has given some assurance to the country that it will avoid such errors for the future. It is probably in this expectation that the aggrieved section of the Liberal party have found their way back again into the ranks. They never desired the overthrow of the Liberal ministry. They might have submitted to it, if it had been absolutely necessary to the realisation of their hopes. They have contented themselves with having delivered to their leaders a serious rebuke, and, believing that it will be heeded, they are, as usual, willing to take more than their proportionate share of exertion and self-sacrifice for the promotion of the best interests of the country.

It is "devoutly to be wished" that Mr. Gladstone and his colleagues will not misinterpret the significance of the late electoral victories. They express confidence in the Government, but it amounts to no more than the confidence of hope. They condone past faults, but confer no liberty to repeat them. "Go, and sin no more," is the voice which they utter. They are not a verdict of approval in an absolute, but only in a conditional, sense. They do not show fickleness on the part of those Liberal electors who have felt themselves aggrieved by some past acts of their leaders, but they indicate a generous readiness to anti-

cipate better things of them. How far they may be looked upon as prognostics of what a general election will turn up, depends very much upon what will be done meanwhile to satisfy reasonable expectations, and to strengthen feelings of trust. For ourselves, we are not over sanguine that the proximate future will differ very materially from the proximate past. But we cannot help thinking that the fate of the Liberal party at the next general election is in the hands of its leaders, and that if it should then lose its position of supremacy it will do so, not on account of any change of conviction in respect of its main principles, but simply for the reason that its convictions have been dealt with by the occupants of place as matters of trifling concern.

DIVINE RIGHT PROSPECTS IN FRANCE.

A SINGLE week has apparently brought about a considerable change in the prospects of the French Monarchists. We say apparently, for it is not safe to confidently predict what a day may bring forth in France. But, beginning with the uncompromising letter of M. Thiers, there has been a series of events adverse to the objects of the Fusionists. No sooner did the ex-President make his appearance in Paris, and once again unfurl the flag of the Conservative Republic, than there was an unexpected rally to his side. The hopes of the Monarchists have been built upon winning over deserters from the Left Centre, as on the 24th of May, when M. Thiers was overthrown. But some of the foremost members of that section, including MM. Christophle, de Pourtales and Marcel Barthe—all more or less representative men—have had the courage to come forward and publicly repudiate any sympathy with the scheme of a Restoration with or without the white flag. M. Rouher, also on behalf of the Bonapartists, protests against the negation of democratic principles involved in the invitation to the Comte de Chambord to ascend the throne of France, and so far, though for his own purposes, accords with the Liberals, who deny the right of the National Assembly to supersede the sovereignty of the nation.

The new impulse thus given to public opinion adverse to the pretensions of Legitimacy, has been immensely strengthened by the elections of last Sunday. Out of some eleven vacancies the Government decided to fill up four in respect to which they could no longer legally avoid action. Not only has each of these seats been filled by Republicans, but the majorities in their favour were overwhelming, and in neither of these departments did the Monarchical candidates venture to advocate a Restoration. Considering the great influence wielded by the *de facto* government through the prefects and other officials, and the suppression of adverse opinion in the press, this result is very striking. Thus M. de Rémusat, the able minister of President Thiers, whose rejection in Paris by the Ultra-Radicals gave great strength to the reaction, has been returned for the Haute-Garonne by a majority of nearly 40,000 votes over a son of Marshal Niel, and the vote which returned him was distributed among all sections of the community. In the departments of the Loire, the Nièvre, and the Puy de Dome, the defeat of the Monarchists was hardly less decisive. These constituencies being wide asunder, and comprising all the varied elements of French society, their combined decision has all the force of a national verdict. Nor is there any reasonable doubt that if opportunity offered, the same verdict would be given by the seven other vacant constituencies which the Government avail themselves of a technical right to keep without representation in the National Assembly.

There are yet three weeks before the Chamber reassembles—a long period in a country placed in such critical circumstances as is France at this juncture. At present the Royalists are powerless to stem the returning tide in favour of the Conservative Republic. Their Legitimist *protegé*, to his credit be it said, is not disposed to a huckstering policy. Pursued by anxious deputations, he has given them the slip, and has hid himself away near Salzburg, averse to the acceptance of the proffered crown except on his own impossible conditions. This is not a spectacle that will enchant so sensitive and quick-witted a people as the French. It is bad enough that the Royalist clique should propose to ignore their right to dispose of their own destiny. It is worse when the intriguers are running hither and thither to discover the coy prince who flies at their approach, and claims as a right what is tendered to him as a favour. The Comte may at last yield to the importunity of his interested pursuers. He may possibly consent to issue a second manifesto containing further concessions. But these negotiations are perhaps too late. Time fights against his pretensions, and enables his opponents to concentrate their forces and the country to indicate its will. His chances of ascending the hereditary throne seem to be gradually vanishing, and apparently he would not seriously regret the loss of the perilous honour.

The Legitimist failure, or what seems to be such, involves the discomfiture of the Orleanists. The Comte de Paris by paying homage to his cousin at Frohsdorf has abdicated the claims of himself and his family in favour of the elder branch of the Bourbons; so that failing the Comte de Chambord's formal renunciation, there is no Royalist pretender. All parties, from extreme Legitimists to ultra-Republicans, are agreed as to the inexpediency of prolonging the provisorium; and it is by no means impossible, when M. Thiers or one of his friends proposes that the Assembly shall prolong the powers of President MacMahon for a term of years, that the Monarchists will accept the proposal as the best alternative to a Restoration. As it happens, the marshal enjoys the confidence of the Ultras as well as of the Moderates. Both have faith in his integrity of purpose and faithful adherence to the law, and all parties are assured that while he remains President order will be preserved. But if the royalist intrigues fail the present Government will hardly survive, and we may see M. Thiers ere long charged with the task of forming a Ministry under whose auspices the Republic will be definitely established, surrounded with Conservative institutions, or the sense of the nation taken by means of a general election.

LAND TENANCIES.

ONE of the most interesting of the discussions which took place at the recent meeting of the Social Science Congress was that which followed the reading of Mr. James Howard's able paper on "Land Tenancies." We confess we were surprised to find that amongst all who took part in that discussion, Lord Houghton was the most Conservative, declaring not only a strong attachment to the existing system of insecure tenure, but a deplorable want of faith in the pecuniary success of that vast development of the resources of the land, which is one of the most important of national questions. We can only account for this despairing view of agricultural advancement by attributing it to the enervating influence of the Lords' Committee on the Improvement of Land, of which Lord Houghton was a member, and to the verdict of which he referred in his speech. But we will first briefly notice the salient points in Mr. Howard's paper, and then remark upon Lord Houghton's objections.

Mr. Howard stated that "the annual value of our fields and homesteads has reached 250,000,000*l.* sterling, and by some is estimated even as high as 300,000,000*l.*" He then referred to the often quoted estimates of one or two high authorities on agriculture, to the effect that under a more perfect system, the produce of the country might be nearly doubled. Mr. Howard was content to rest his arguments upon a lower estimate of what may be effected by good farming, and to set the possible increase at about a third of the value of the present annual produce, that is, at 100,000,000*l.* a year.

In order to show to what a great extent the increased production of meat alone is capable of conducing to such a result, Mr. Howard said:—"A leading farmer in the county of Norfolk, who is in the enjoyment of security of tenure, realised in the past two years by the sale of beef, mutton, and pork no less a sum than 40,000*l.*, which was on average of from 15*l.* to 16*l.* per acre of his occupation. Deducting from this sum 28,000*l.* worth of animals bought in, there remains a net meat production of about 5*l.* per acre; and this is by no means an uncommon instance. Upon my own farms and upon those of my brother, Mr. Charles Howard, Biddenham, about the same amount is raised, and some farmers I have corresponded with exceed even this rate of production. A farmer in the adjoining county of Suffolk, who also enjoys security of tenure, informs me that his net sale of meat reaches 7*l.* per acre per annum. Were the whole country brought up to the standard of the Norfolk farm I have named, the produce of meat alone in Great Britain, to say nothing of Ireland, would amount to from 150,000,000*l.* to 160,000,000*l.* a year." Now, as it is obvious that any approach to such a result as this is not to be expected without security of tenure, and as the meat supply is one of the most important questions of the present day, Mr. Howard undoubtedly made a strong point by the presentation of these figures. There is certainly not more than half, and probably not more than a third, of the amount of capital at present invested in farming that might profitably be employed in it. Mr. Mechi estimates the farming capital of the country at less than 6*l.* per acre, and considers that three times as much is required for good farming. But, as Mr. Howard pointed out, capital is proverbially shy, and men will not invest it without security. Three-fourths of the land of this country is held under yearly tenancies, liable to six months' notice to quit, and the consequence is the great preponderance of a miserable system of hand-to-mouth farming, impoverishing in its results to landlords, tenants, and consumers alike. Mr. Howard further drew attention to the comparatively flourishing condition of agriculture in Lincolnshire under the imperfect tenant-right customs that have existed there for many years, and drew the perfectly legitimate inference that with a more perfect system of security for tenants' capital extended by Act of Parliament over the whole country, still better results might be expected. Referring to the strong prejudice that exists against interference with what is termed freedom of contract, Mr. Howard repeated what has been often previously stated, and shown indisputably to be true, that landlords and tenants in this country have not equal contracting powers, and that therefore there can be no real freedom of contract between them. All that the advocates of compensation for unexhausted improvements secured by law to tenants ask is, that landlords shall be no longer free to confiscate the property of their tenants, nor tenants to submit, under what almost amounts to compulsion, to a system of black mail as an indispensable condition of hiring land. It is surely not much to ask that fraudulent contracts, to the injury not only of the tenants, but of the public generally, and in the long run against the interests of the landlords themselves, should no longer be sanctioned by the law of the land.

Most of the gentlemen who took part in the discussion which followed the reading of Mr. Howard's paper, agreed with him in the main, although they were not all prepared to accept a law over-riding private contract. But Lord Houghton, whilst he admitted that the present system of letting land was "liable to abuse," "seriously doubted whether Mr. Howard's Bill was required." He declared an "infinite admiration for that system of confidence between man and man which had grown up under the yearly tenancies of this country." This plea for the admirable "system of confidence" at present existing between landlord and tenant, reminds us strongly of "the friendly relations between farmers and labourers" which the "agitators" of the Agricultural Labourers' Union are so constantly and bitterly complained of for disturbing. The amount of confidence which yearly tenants without security place in their landlords is practically shown by the low style of farming that generally exists. Wherever we find long leases or Lincolnshire customs existing, we see at once an improved system of agriculture; a sure sign of the superiority of a confidence based upon legal security—for Lincolnshire customs have acquired all the force of law. The fact is that no confidence in personal honour and generosity, however well deserved, can have a really secure basis as long as the contracting parties are mortal. The death of a good landlord may deprive the most confiding of tenants of every tittle of his insecurely-based confidence—for good qualities, unfortunately, are not always hereditary. The few yearly tenants, then, who do invest capital largely in reliance upon Lord Houghton's much admired "system of confidence," do so at a great risk. An adequate proportion of the surplus capital existing in this country is not to be attracted to the land by the charms of such a fool's confidence as this.

It is scarcely worth while to reply to Lord Houghton's expressions of doubt in the future development of agriculture by means of a largely increased employment of capital, because his views on this point are probably shared by very few outside the Lords' Committee on the Improvement of Land. The noble lord is of opinion that no large amount of capital would be attracted to the land, even if full legal security were afforded to it. The answer to this is, Let us see. It is obviously to the interest of the nation to secure the utmost profitable development of the resources of the soil; and whatever may be the opinion of the Lords' Committee as to the remunerativeness of land improvement, we may at least give to tenant farmers the liberty to test the question. It seems to us, indeed, that the question has been practically decided long ago. Wherever we see high farming, as a rule we see prosperous farmers. The land is an excellent player of the game of tit for tat; if we feed it well, it affords us abundance, and if we stint it, it starves us.

AMERICAN AFFAIRS.

(From a Correspondent.)

Philadelphia, Sept. 25, 1873.

The summer is over, and the "fall" has come in more than the current sense of the word. Of course the readers of the *Nonconformist* know all about the panic of last Friday. Except to those preternaturally acute persons who "knew it would be so," the suspension of Jay Cooke and Co. was like a thunderbolt out of a cloudless sky. In this city, the headquarters of this notable firm, the consternation was indescribable, and in a few hours a panic of considerable proportions was developed. The solid character of business in the Quaker city was, however, soon manifested, and the centre of the financial typhoon was soon shifted to New York. When the moneyed quarters of Philadelphia had resumed their usual appearance, Wall-street and Broad-street, New York, were in the full fever of excitement. Sunday scarcely stayed the panic. Instead of Wall-street, the Fifth Avenue Hotel was the scene to which the anxious and scared brokers flocked to discuss the situation. The Stock Exchange had been summarily closed in the midst of business on Saturday; a bold and masterly policy which has since won unanimous approval. The common demand on Sunday was for help from the Government. With a promptitude and discernment of the situation which will not be forgotten by the country, President Grant and the Secretary of the Treasury met the leading financiers in a sort of informal *levée* at the hotel, and listened attentively to their views. So great was the flurry that some of the magnates predicted universal bankruptcy, unless the Government came to their help by issuing large quantities of greenbacks in store at the Treasury. But the President and the Secretary firmly refused to transgress the law, and the mischief of a further inflation of the currency was avoided. All that could be legally done the President undertook to do. Orders were issued to the Treasury officials to buy Government bonds at their par value, a policy which has proved both judicious and successful. For what it has done and what it has not done the Government obtains great credit; a singular piece of good fortune for any administration. The worst is now over it is hoped, and as the country is in a highly prosperous condition, the consequences of the great panic of 1873 will in all probability be less calamitous than other panics of smaller dimensions. For the great houses that "went up," as the phrase is, this one of Jay, Cooke and Co., however, will long be famous.

One of the painfully suggestive features of newspaper comment on the panic, is an evident gloating over the downfall of men of religious reputation, as Mr. Jay Cooke and Mr. Hatch. For such men there is no mercy. They are Chadbands and Montague Tiggs of unmitigated selfishness past praying for. New York well sustains its reputation for a "Satanic press," notwithstanding some changes for the better.

One of the things which, as an eminent personage of the time says, "no fellah can understand," is the meekness of American citizens in the presence of representatives of the press. What is pretty well known as "interviewing" is a truly marvellous process. One hardly knows which is the more to be admired, the operator or the patient. As it is now carried on, it seems to be as perfect as human fallibility will permit, and its triumph is complete, at least amongst native Americans. Individuals supposed to be of British birth or descent, who show a disposition to kick "the interviewer" out of doors, are heard of occasionally, but they are rare. One distinguished official person is reported to have styled the operation a new American torture, but even he submitted. In the recent panic the interviewers had their opportunity, and they used it. The *Herald* man, or the *Sun* man, or the *Eagle* man, buttonholed almost everybody of name in Wall-street, and in a figurative manner turned them inside out. Prominent men who could not be met with in places of business were beset in their homes, and seem to have surrendered at discretion, as if they had all their lives been accustomed to impart their private affairs to any stranger who thrusts himself upon them.

The great Transatlantic balloon "sell"; the frauds of civic officials at Brooklyn; the defeat of General Butler's candidature for the Governorship of the State of Massachusetts, were the leading topics of comment prior to the panic, but they are now eclipsed. Indeed, political affairs are as dull as they can be. The *Herald* is vainly endeavouring to create an excitement about the supposed tendencies of the dominant party towards "Cæsarism," and is melancholy because the President will not take notice of its articles. The payment of the Geneva award was hardly the subject of comment anywhere.

The religious world is in lively expectation of a good representative gathering at the forthcoming International Conference of the Evangelical Alliance in New York. Several well-known ministers and distinguished laymen have already presented themselves. Dr. Joseph Parker, of the City Temple, preached in New York at Dr. Hastings' church last Sunday. Dr. Arnot, of Edinburgh, Mr. Stovel, Mr. Harrison, Dr. Stoughton, Charles Reed, M.P., Dr. Rigg, Dr. Angus, Professor Stanley Leathes, and the Dean of Canterbury are somewhere on this continent. Arrangements are in progress for the holding of a session of the Conference in Philadelphia, but the interest of the meetings will be concentrated in New York. A glance at the list of subjects and the names of the speakers excites expectation of a worthy treatment of several topics of vital importance. Such a parliament of Christian men can hardly meet without doing good service to the cause of truth and righteousness in the earth. Much prayer will be offered to this end.

From all quarters it is reported that the vacation is over. Absent ministers have returned; vacant pews are refilled; Sunday-schools and day-schools are in full operation. Ecclesiastical controversy is dormant yet, but a storm is brewing on the education question. The Romanists have vowed the destruction of the common schools, the glory of America. In New York, Brooklyn, Philadelphia, and Boston, the priests have great power through the Catholic vote. There are indications, however, that the Protestant denominations will take united action on the intelligible ground—no State aid to denominational schools—and foil the plotters. The ablest religious newspapers assiduously propagate the principles with which the *Nonconformist* has been so long and successfully identified. M.

LIFE IN AUSTRALIA.

A lecture on this subject was delivered in Craven Chapel, Regent-street, on Thursday evening last, by the Rev. John Graham, of Sydney, formerly minister of the chapel. The Rev. Dr. Binney took the chair, and after offering a suitable prayer, said that had time permitted he should have been glad to have made a few remarks on the subject of Australia, having been to all parts of that country, and having, therefore, some knowledge of it. But he would not occupy their time, as they had a lecturer present well able to interest them.

Mr. Graham, after a few introductory remarks, said there were many reasons why we should feel an interest in Australia, for, inhabited as it was by English, Scotch, and Irish, it touched a tender chord in many hearts. They obeyed our laws, honoured our Queen, worshipped our God, and were our fellow-subjects. The seven colonies which it comprised formed the fifth division of the world. New Holland contained three million square miles, and while other countries had had to fight for their possessions, we had acquired that vast territory without a struggle. Our colonists have been trying to develope that country, and have made great progress. In the year 1788, about a thousand settlers, chiefly convicts, landed at Sydney Cove, under Governor Phillips. In 1803 Tasmania was settled, and South Australia in 1836. Victoria was separated from New South Wales in 1851, and Queensland in 1859. In 1796 there were in the colony 57 horses, 227 domestic cattle, and 1,531 sheep. In 1870 there were half-a-million horses, four million horned cattle, and forty million sheep. This prosperity indicated a progress unequalled by any other country. In an article which appeared in the *Sydney Morning Herald* it was stated that the population of New South Wales in 1812 was 29,783. At the end of 1871 it had grown to 579,182. The local revenue then was 36,232*l.*, now there was 2,500,000*l.* to be spent every year. The first mention of schools was in 1829, when they numbered 54, with 2,000 scholars; now there were 1,450, with 78,000 scholars. In 1825 there were only 6,000 horses, now there were 300,000, and two million horned cattle, and over sixteen million sheep. Since 1871 several new industries have been added. Tin has been found to exist, and the area of land taken up for minerals was, in 1872, 370,000 acres. They also manufactured 413,000 gallons of wine, 1,766 gallons of brandy, and 4,766 hundredweight of tobacco, while the value of sugar grown in the colony was 150,000*l.* Last year arrowroot also was grown. But the discovery of gold and diamonds in that year marked a new era in the history of the colony. With respect to education no country in the world had taken more liberal measures for the education of its people. Their public school system was equal to that of Prussia, and far superior to that of England, and they had set them the example of disestablishing religion, and removing it from a sandy basis to a sound foundation. They went upon the principle of making people pay for that which was of general use. There were now 978 schools under the Public Schools Act, with 87,313 children on the rolls, and 1,230 teachers. The school fees amounted to 44,000*l.*, and altogether 160,000*l.* was annually spent on education. The religion of the Lord Jesus Christ was preached by 501 ministers of all denominations. There were 924 churches and chapels, accommodating 181,914 sitters, 933 Sunday-schools, 6,049 teachers, and an average attendance of 176,596 scholars. The numbers belonging to each denomination were returned as follows:—

Church of England	229,000
Presbyterians	49,000
Methodists	39,000
Congregationalists	10,000
Roman Catholics	145,000
Heathens and others	7,450

Of the total population of 503,981 it was calculated that one-third attended the churches and one-fifth the schools. But they had probably had enough of statistics, and wanted to hear what life in Australia was like. Well, life was the same all the world over, and it was sympathy with human life that gave such an interest to old ruins, battle-fields, and dramatic representations. Life in Australia had its poetic and its prosaic side, but it was fact and not fiction. From the immense extent of the country every variety of climate and occupation might be found. The temperature in Sydney was very similar to that of Lisbon, and the heat was never more trying than in England. The air was clear and healthful, and the nights were splendid He had often sacrificed his sleep in order to enjoy the beautiful moonlight views of Sydney Harbour. Smallpox and typhus fever were not known there, and although the climate was warm, hydrophobia has never been seen there. The gum-trees which abounded there were believed to be very conducive to health, and they were now being transplanted to Naples and other cities. The musquitoes were rather troublesome at night, but according to Mr. Anthony Trollope (whose work on Australia was more than once referred to with approbation) they were contemptible when compared with the American species, and he was quite content that that country should have the pre-eminence in that respect. Some things in Australia were different to those in England, as might be expected from our antipodes. When day here it was night there, when summer here winter there. Pears instead of hanging from the small end hung from the large end, and grew smaller at the top. The stone of the cherry was outside instead of inside as here. Plants which in England were rare and expensive grew wild there, and the common nettle grew to a tree from sixty to ninety feet high. Pineapples grew in fields like turnips, and the lily, which here was a most delicate flower, there grew fifteen feet high, with a flower as large as a lady's bonnet—though that might not convey a very distinct notion of size. (Laughter.) There were 600 species of birds, very beautiful, but without song, except the magpie, which whistles. Swans are jet black, bees are without stings. The lecturer gave a variety of similar facts, and with reference to the future of Australia said he had no fear either for its social or political future. They had sagacious politicians, and the constitution was the same as that of England. The only danger he thought lay in its wealth. If men had not moral character to guide them in the use of wealth they may fabricate chains for their souls, and as government education was limited to secular subjects, it was necessary that the churches should do their utmost to instruct their brethren in religious principles, without which the country might become a moral waste.

The Rev. Dr. Binney moved a vote of thanks to the lecturer, which was seconded by Mr. Alexander, and carried with applause. Mr. Graham acknowledged the compliment, and proposd a vote of thanks to Dr. Binney for presiding, and the meeting closed with the singing of the National Anthem. The proceeds of the lecture were in aid of the new schools just erected by the congregation.

ELECTION INTELLIGENCE.

BATH.—Captain Hayter was returned for Bath on Wednesday by a majority of 139. The numbers polled were—Hayter (L.), 2,210; Forsyth (C.), 2,071; Thompson, 57. There was considerable excitement in the afternoon, but no breach of the peace. After the declaration of the poll there was great enthusiasm among the Liberals, who are said to have been somewhat surprised at the result. Both the candidates addressed their supporters from balconies at their respective headquarters. Mr. Forsyth said that at the next election he hoped they would get a better candidate. He could not but acknowledge that his defeat was a bitter disappointment to him, and, while he bade them a most affectionate farewell, he must inform them that he should decline to come forward again. Captain Hayter cordially thanked his supporters for the "glorious victory" they had achieved. The gallant captain's father, Sir William Hayter, now in his eighty-third year, was present, and received many congratulations upon the victory achieved by his son. Mrs. Hayter, who has taken an active part in promoting her husband's election, also received many congratulations on the occasion. At the election held last April, on the death of Sir William Tite, Lord Chelsea, the Conservative candidate, received 2,251 votes against 1,991 given to his Liberal opponent, Mr. Murch. At the election in June, on the elevation of Lord Chelsea to the House of Peers, Lord Grey de Wilton, the Conser-

vative candidate, polled 2,194 votes, against 2,143 which were given to Captain Hayter.

TAUNTON.—The nomination for this borough took place on Saturday, and the polling on Monday, resulting in the return of the Solicitor-General. The result was very uncertain till the declaration of the poll—the "card trick" having signally broken down in the hands of the Conservatives. Sir Alfred Slade, the Tory candidate, was very strong in his personalities, and his friends had great displays of posters and brass bands. The declaration of the poll made at half-past seven on Monday night showed the following result—

For Mr. Henry James	899
For Sir Alfred Slade	812
Majority for the Solicitor-General ...	87

The declaration was received with rapturous cheering by the Liberals, and by groans, hooting, and cries of "bribery" by the Conservatives. Immediately after the official declaration of the numbers the crowd left the Market-square and repaired to the London Hotel. Mr. Henry James, accompanied by Mr. Barclay, M.P., and other friends, came out upon the balcony. The appearance of the successful candidate was greated with long-continued and deafening cheers. As soon as the Solicitor-General could gain a hearing, he said :—

Gentlemen, Electors of Taunton,—I stand here to-night, I believe, the proudest man in England. (Cheers.) I will not, however, mingle arrogance with my pride, for I have come here not to triumph over my opponent, but to exult over the manner in which we have won this election. I have had to encounter misrepresentation and abuse, and if I did not feel the responsibility of the position which I occupy, I could say much of the manner in which I have been treated by my opponents; but I can only express my gratitude to you that you have enabled me, with my poor efforts and your good aid, to fight a combination of prejudice and of political parties which has scarcely ever been seen. What can I do here this night but say that I can only express the gratitude that comes to a man's heart to those who have stood by me like old friends, and affectionate friends, and to tell you that your kindness will never be forgotten until the last day of my life. Of politics I have nothing to say. I am speaking to you in the narrow sense of personal gratitude. You have striven for me, worked for me by night and by day. In return I can only say, "God bless you all." (Renewed cheering.)

Mr. Barclay, M.P., who was most warmly received, pointedly congratulated the electors on the answer, No. 2, which they had returned to Mr. Disraeli's letter.

HULL.—The licensed victuallers of Hull have met, and resolved to support Colonel Pease, the Conservative candidate. On the other hand, the Permissive Bill party at Hull have resolved to abstain from voting. Surely this is a most irrational decision.

BIRMINGHAM.—Mr. Bright has arranged to meet his constituents at Birmingham next Wednesday, the 22nd inst. At a meeting of the General Committee of the Birmingham Liberal Association, on Monday, the chairman, Mr. J. S. Wright, read Mr. Bright's address, and stated that at a meeting of the executive committee of the association on August 13 the following resolution was passed :—"That this meeting desires to express its hearty satisfaction that Mr. Bright's health is sufficiently restored to enable him to undertake the responsibilities of office, and regards his entrance into the Ministry as a pledge that its future policy will satisfy the claims of the Liberal party, and will be in harmony with those great principles of civil and religious freedom to which he has already rendered such illustrious service." He thereupon moved, "That this meeting approves the resolution passed by the executive on August 13, and authorises the management committee to take the necessary steps for Mr. Bright's re-election." The resolution was seconded by Councillor Ellaway, and unanimously passed with enthusiastic applause. Some conversation ensued as to the place where the meeting should be held. It was stated that numerous applications had been received from all parts of the country for admission, and it was ultimately resolved that, if possible, the meeting should be held in Bingley Hall, instead of the Town Hall, so that an opportunity might be afforded for a great Liberal demonstration.

BRADFORD.—On Monday the Mayor of Bradford issued the following address to the electors of that borough :—"Gentlemen,—A deputation, appointed for the purpose at an influential meeting of the brewers and licensed victuallers, has this morning asked what answer I should give if a requisition were presented to me, asking me to become a candidate for your votes at the next general election. My answer has been, that if such a requisition were signed by representative electors of all classes in the borough, but not otherwise, I should feel it my duty to accept the invitation. Before such a requisition can be put before any elector for his signature, I wish it to be understood that if I am to be a candidate at all, I must stand or fall on my own individual merits or shortcomings, free from any alliance with any other candidate; and further, as far as the conduct of any such election depended upon me, that there should be no committees, no canvassing, no carrying voters to the poll in carriages. By means of the press, by placards, and by addressing the electors in every part of the borough, at breakfast time, dinner time, and in the evening, I should hope to make myself known to and convince the electors that I was the best man to be their representative. No general election is now pending, nor, so far as I am aware, is there any immediate prospect of one; but, as the answer I gave to the deputation cannot remain a secret, I have thought it right to make it as public as possible.—I am, yours respectfully, M. W. THOMPSON.—Bradford, October 13, 1873." Mr. Thompson sat for Bradford in the closing session of the last Parliament, having been elected in his absence from England. He has Liberal tendencies, but has no steady or consistent political creed. For instance, a short time ago he was the chairman of a local Conservative Newspaper Company. His personal qualities have rendered him exceedingly popular as mayor.

MARYLEBONE.—On Monday night Mr. Edwin James addressed a meeting of the electors of Marylebone, at St. George's Hall. Mr. James denounced sinecure offices, especially singling out the posts of Lord Privy Seal and Chancellor of the Duchy of Lancaster, but he added that the right hon. gentleman who at present holds the latter post deserved more from the people than any pecuniary appointment could confer. Mr. James spoke strongly on the present position of the licensing question, promised to vote for woman suffrage, and said that if he was fortunate enough to re-enter Parliament he would do so as one of the independent members, without the presence of whom, he asserted, the great questions of the day would remain unsolved. A resolution adopting Mr. James as a candidate at the next election was put and carried with one dissentient.

NEW REGULATIONS FOR THE ELECTION OF SCHOOL BOARDS IN ENGLAND AND WALES.

(From the *Pall Mall Gazette.*)

The Education Department have framed new regulations for the elections of borough and parish boards. These fresh orders have been rendered imperative by the various changes introduced by the Amendment Act of this year, chief of which is the provision that all board elections, as well as the poll taken on the resolution to apply for a board made by the ratepayers of a parish, shall in future be by ballot, and they differ in some material points from the minutes of the Committee of Council that remained in force up to the commencement of last August. With regard to the triennial elections in municipal boroughs and civil parishes, it has been resolved by the Lords of Committee that the number of members in each case shall be the number first determined, or such number thereafter as is decided by resolution in force for the time being, duly passed by the board, and sanctioned by the department. The members of every board are to hold office for three years, and the day for triennial retirement is to be the same day of the year as was fixed for the first election. The election to fill vacancies caused by the retirement is to be held on some convenient day to be fixed by the returning officer in his notice of election, provided that such day be not less than four nor more than fourteen clear days before the day prescribed for retirement. Twenty-six borough boards (Liverpool, Manchester, Leeds, Birmingham, Bradford, Rochdale, Brighton, Sheffield, Salford, Stockton, Aberystwith, Cardigan, Bootle, Hanley, Gateshead, Chipping Wycombe, Nottingham, Wolverhampton, Coventry, Bolton, Bridgwater, Stockport, Maidstone, Congleton, Middlesborough, and Swansea) with therefore go out of office in the course of the next two months, and several parish boards will fall in on the commencement of the year 1874, that for St. Agnes, in Cornwall, leading the retreat, as it was elected in February, 1871.

Firstly, as touching parishes. No particular qualification appears to be insisted upon for the candidates other than that they shall be persons of full age, and that they shall be duly nominated, in writing, by any two ratepayers who are entitled to vote in the election by virtue of their names being entered on the rating list made more than one month previously to the date fixed by the returning officer, as stated above, for the election. A much-vexed question is at length determined by the announcement that no person shall join more than once in nominating a candidate; otherwise it would have been possible for six, in pairs, to nominate the maximum number of fifteen members. The duties of summoning and returning officer devolve, as heretofore, upon the clerk of the union in which the parish is situate, and he shall decide as to the validity of any nomination. When the number of candidates exceeds the number of the board to be elected the poll that ensues will be by ballot, and is to be conducted, as far as possible, like the poll at a contested election under the Ballot Act of last year. It is to be open for seven continuous hours and no more, between the hours of eight a.m. and eight p.m., as he may decide. No public-house can be used for a polling station, or for the purposes of an election. It is further enacted that the provisions of Sections 3, 4, 11, and 24 of the Ballot Act, 1872, shall be held to apply as involving the penalties for corrupt practices at a school board election enunciated in Section 90 of the Education Act, 1870. Each voter has a number of votes equal to the number of members to be elected, all of which he may give to one candidate, or he may distribute them among the candidates at his pleasure, placing against the name of any candidate he selects the number of votes he gives for him in lieu of a cross, in terms of the forms and ordinances of the Ballot Act adapted accordingly. The person presiding at each polling-station may, and if required by any two voters shall, ask any voter when applying for his ballot-paper, but not afterwards, two formal questions by way of check and identification, and thus prevent the possibility of his voting more than once. If the parish is divided into polling districts, each voter shall give his vote in the polling district in which the property in respect of which he is entitled to vote is situate, and if it is situate in more than one polling district he shall vote in any one of the polling districts in which it is situate. In case of an equality of votes the returning officer shall determine by lot who is, or are to be, elected; the election being deemed to have taken place on the day fixed for the same. The ballot papers and other documents appertaining to the voting are to be carefully preserved for the space of six months. All expenses, and a reasonable remuneration to the returning officer and his assistants (if any), are to be paid by the school board out of the school fund, but should any question arise thereupon, the matter in dispute shall be referred to the Education Department, whose decision is to be considered final and conclusive.

The new rules for the triennial election of boards in boroughs, exclusive of Oxford and the metropolis, are in the main founded upon those drawn up in November of last year, and in which election by ballot was for the first time adopted with respect to municipal boroughs. The detailed instructions are almost identical with those we have enumerated, with the exception that the nominations and votes can only be given by those whose names are registered on the list of burgesses in respect of property held by them in the borough; and that the functions of returning officer are discharged by the mayor or other officer who, under the law relating to municipal elections, presides at such elections. The ballot papers are to remain for six months in the custody of the town clerk.

Some fresh regulations have also been made for the first elections of school boards in civil parishes not situate within a municipal borough or within the metropolis. These orders contain a special clause to make them applicable to the cases of united districts, in terms of Section 2 of the Amendment Act, by which boards may be formed either compulsorily or upon resolution of the ratepayers, with the proviso that a resolution in favour of union shall be passed separately in each component district of the union, or if a school board has been already elected in any such district by the school board. With regard to applications for school boards under Section 12 (1) of the principal Act, it is ruled that the fifty or one-third of the ratepayers who sign the requisition for a meeting to consider the resolution must be such ratepayers as are entitled to vote in pursuance of the Act of 1873, as we have indicated above. At the meeting the resolution may be put that it is expedient that a school board be formed for the parish concerned; or, as the case may be, that it be united with certain others for the formation of a united school district. Should the resolution be not proposed or seconded thereat by any such qualified ratepayer, or if it be withdrawn or negatived, the chairman of the meeting shall declare the resolution to have been negatived, and publish notice thereof; and if duly passed, no demand for a poll being made, he shall declare and publish it to have been carried. The resolution may, at any time before the taking of the poll, be withdrawn by the proposer and seconder of the same. Any ten ratepayers, duly qualified as before, may make demand in writing of the chairman at the meeting that a poll of the parish be taken on the resolution, which shall accordingly be held not less than ten clear days after, unless a majority of the said ten sign a written withdrawal of the same. The returning officer (being the clerk of the union) is called upon to provide everything which in municipal elections is required to be provided by the mayor for the purposes of a poll. This poll will be conducted, as far as circumstances admit, on the same terms in all essential particulars as we have given above. A form of ballot paper, numbered, is prescribed by the department, with a counterfoil, inscribed, "Are you for or against a school board? For . . . (place for cross). Against . . . (place for cross)": and also a similar form adapted to proposed united parishes. One vote is given to each ratepayer whose name appears on the register to which we have referred; and the same precautions and provisions are made as touching corrupt practices. It is further ordained that any two persons on behalf of the supporters, and a like number on behalf of the opponents, of the resolution may be present at each polling station and at the counting of the votes, the selection of whom, in the event of any dispute, shall rest with the returning officer. The ballot and other papers are to be preserved as already mentioned, and the department will exercise the same power of decision upon any question which may arise respecting the reasonable expenses and remuneration to be paid by the overseers to the returning officer. The election will then take place in pursuance of an order from the department, should they see fit to issue one, and it must be held within twenty-eight clear days of the date of their lordships' order, as also in accordance with the foregoing instructions. The number of members will be from five to fifteen, as the department may prescribe. Each of these orders concludes with a form of notice for publication in the district, announcing the various dates, places, and other particulars of the approaching election.

Literature.

*THE HUGUENOTS IN FRANCE.**

This is a sort of supplement or pendant to Mr. Smiles's previous work on "The Huguenots: Their Settlements, Churches, and Industries in England and Ireland." In that work it was, of course, needful for him to glance briefly at the causes that led to the dispersion of the Protestants after the revocation of the Edict of Nantes, and now in the new volume he goes more fully into the matter. It is well for him, however, in a popular point of view, that he never descends very deeply into causes; but is ever and anon tempted to give loose to the biographic instinct, and fixing on some notable individual, he focuses his light and fetches him forward into view. Like his former historical work, this is largely a book of episodes—very brilliant, very clear and bright, but still such. He has been largely indebted to one or two French authors; and what he adds is a sort of quiet judicial summing-up of the whole, with now and then a vivid portrait or presentment of individual traits. The period with which he deals is one that is well fitted to quicken the imagination of the poet, and stir the enthusiasm of the historian. And Mr. Smiles has been stirred—as who could escape being stirred; but it would seem as though all his Scotch commonsense has been directed to keep him as far as possible from showing it; and so in one rather important respect his work loses accordingly. But Mr. Smiles is always a simple, clear, and effective writer. He knows how to make the most of a good point without inducing disproportion—can, above all, quote well; and sometimes improves an anecdote by his very neat setting of it.

We have spoken of the greatness of the period of which he treats. Then France first sowed abroad the seeds of her own decrepitude and defeat. The men, whom for religion she drove abroad pitilessly, took with them to other countries, not only skill in manufacture and stern integrity, but genius for discipline, for order, for war; and these very families have contributed to her enemies some of their greatest soldiers and administrators. Well may Mr. Smiles with others speculate on what France might have been had she accepted the Protestant religion! She would, we may almost say without reserve, have been the prime power of Europe, guiding and directing all the rest! But she abandoned herself to the Jesuits, and to kings and kings' mistresses, and slew and drove forth those who were most truly patriotic; and what destiny could remain for her but revolution, humiliation, and defeat? Mr. Smiles thus notes one link in the long chain of historical vengeance which has visited her for her deflection from truth and justice:—

"Strange are the vicissitudes of human affairs. Not a hundred years after the martyrdom of Claude Brousson, before the great-grandson of the Monarch, at whose instance Brousson had laid down his life, appeared upon a scaffold in the Place Louis XIV. in Paris, and implored permission to say a few words to the people. In vain! His voice was drowned by the drums of the Santerre."

And the last link we have witnessed of the chain of vengeance is the siege of Paris in 1871.

Very excellent are the sketches Mr. Smiles has given of Brousson, Cavalier, Sequier, and Antoine Court, the famous reviver of the Church in the Desert. He appreciates the fineness of their characters, the loftiness of their courage, and puts these before us very effectively and in a form fitted to attract. And now and again we have a bit of fine description and apt characterisation.

"As in other parts of France, the peasantry of the Cevennes are laborious almost to excess. Robust and hardy, they are distinguished for their perseverance against the obstacles which nature constantly opposes to them. Outdoor industry being suspended in winter, during which they are shut up in their cabins for nearly six months by the ice and snow, they occupy themselves in preparing their wool for manufacture into cloth. The women card, the children spin, the men weave; and each cottage is a little manufactory of drugget and serge, which is taken to market in spring and sold in the low-country towns. Such was the industry of the Cevennes nearly two hundred years ago, and such it remains to this day. The people are of a contented nature, and bear their poverty with cheerfulness and dignity. While they partake of the ardour and strong temper which characterise the inhabitants of the South of France, they are probably, on the whole, more grave and staid than Frenchmen generally, and are thought to be more urbane and intelligent; and though they are unmanageably fierce, they are remarkably accessible to kindness and moral suasion."

And this is a very well-drawn historical parallel:—

The circumstances accompanying the outbreak of the Protestant peasantry in the Cevennes, in many respects resembled those which attended the rising of the Scotch Covenanters in 1679. Both were occasioned by the persistence of men in power to enforce a particular form of religion at the point of the sword. The resisters of the policy were in both cases Calvinists; and they were alike indomitable and obstinate in their assertion of the rights of conscience. They held that religion was a matter between man and God, and not between man and his Sovereign, and the Pope. The peasantry in both cases persevered in their own form of worship. In Languedoc the mountaineers of the Cevennes held their assemblies in 'The Desert,' and in Scotland the 'hill-folk' of the West held their meetings on the muirs. In the one country and in the other, the monarchs sent out soldiers as their missionaries—Louis XIV. employing the dragoons of Louvois and Baville, and Charles II. those of Claverhouse and Dalzell. These failing, new instruments of torture were invented for their conversion. But the people in both cases contined alike stubborn in their adherence to their own simple, and as some thought, uncouth form of faith.

"The French Calvinist peasantry, like the Scotch, were great in their preachers and their prophets. Both devoted themselves with enthusiasm to psalmody, insomuch that 'psalm-singers' was their nickname in both countries. The one had their Clement Marot by heart, the other their Sternhold and Hopkins. Huguenot prisoners in chains sang psalms in their dungeons; galley-slaves sang them as they plied the oar; fugitives in the halting-places of their flight; the condemned as they marched to the gallows; and the Camisards as they rushed to the battle. It was said of the Covenanters that 'they loved praying and preaching, and died praying and fighting'; and the same might have been said of the Huguenot peasantry of the Cevennes.'

With the last part of Mr. Smiles's book we are not quite so much taken. It still retains too much the form of lightly-written travel papers. Were it not for some passages in the account of Felix Neff, it would read rather commonplace. On the whole, however, the book will be found a valuable acquisition to the library on account of its correctness, its clearness, and finished style.

* *The Huguenots in France after the Revocation of the Edict of Nantes.* With a Visit to the Country of the Vaudois. By Samuel Smiles, author of "The Huguenots in England and Ireland," &c., &c. (Strahan and Co.)

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*"I GO A-FISHING."**

This is one of the most charming books we have recently read. Since "Christopher North" in his Sporting Jacket," and the "Birds," and "Woods," and "Streams"—with the delightful undercurrent of human interest ever and anon breaking through the rollicking delight in nature and genuine love of sport—we remember nothing better. Mr. Skelton caught some notes in some papers in his "Nugæ Criticæ"—especially that first one, and by far the best one—"At the Sea-Side"; and now and again in periodicals we have met with an approach; but for most part they want the breadth, the sustainment, the admirable equanimity and poise, which can run off on every side into many variations, and still return to the central note of the theme, with the airiest self-possession and graceful consistency. There is a certain *nonchalance* in this style of literature. It takes you into its confidence, and then cracks a mild, self-justifying joke, and passes on. Mr. Prime is really admirable, and very soon atones for what we thought at first a bit of bravura or unconscious effrontery in appropriating for his title, if we mistake not, what was the motto-title to the first edition of venerable Izaak Walton's "Angler,"—delight and solace to all true lovers of the gentle art. Anything in this kind will soon be forgiven to such a writer. Before you have proceeded through fifty pages of Mr. Prime's book, you ask yourself by what wonderful ingenuity he has conveyed you, without sense of break or jolt, from fishing to ethics generally, and transcendental philosophy—to Plato, to Pythagoras, to Emerson, and ever so many isms. Hymns, commerce, comets, explorers, and a hundred other things are duly discussed, and in the most suggestive fashion. He has the natural grace and blunt abandon of Thoreau at his best, say, in "Walden, or the "Excursion"; the delicacy of De Quincy—a most uncommon combination. Like Mr. Wendell Holmes in the "Autocrat," too, he adopts a machinery of interlocutors, of whom "the Doctor" is the most notable—and admirably does he carry out the idea.

The very first chapter supplies poignant illustrations of what we have said. This has the dash and daring of the American added to the flavour of genuine artist sensibilities:—

"As long ago as when Theocritus wrote his Idyls, men who caught fish dreamed of their sport or work, whichever it was. It cannot, indeed, be said that the Greek fisherman dreamed of the mere excitement of fishing, for to him the sea was a place of toil, and his poor hut was but a miserable hovel. He fished for its reward in gold; and he dreamed that he took a fish of gold, whose value would relieve him from the pains and toils of his life, and when he was awake he feared that he had bound himself by an oath in his dream, and his wise companion—philosopher then, as all anglers were, and are, and will be evermore—relieved him by a brief sermon, wherein lies a moral. Look it up, and read it. What angler does not dream of great fish rising with heavy roll and plunge to seize the fly? What dreams those are?

"Is there anything strange, then, in the question whether Peter in his slumber never dreamed of the great fish in the Sea of Galilee, or the gentle John, in his old age and weary longing for the end, did not sometimes recall in sleep other and more earthly scenes than the sublime visions of inspiration? Do you doubt—I do not—that his great soul, over which had swept floods of emotion such as few other human souls have ever experienced, was yet so fresh and young, even in the days of rock-bound Patmos, and long after at Ephesus, when he counted a hundred years of life, that in sleep he sometimes sat in his boat, rocked by the waves of the blue Gennesaret, his black locks shaking in the breeze that came down from Hermon, his eyes wandering from Tabor to Gilboa, from Gilboa to Lebanon, from Lebanon to the wild hills of the Gadarenes, while he caught the shy but beautiful fish that were born in the Jordan, and lived in the waters that were by Capernaum and Bethsaida?"

Iskander Effendi and his stories are really admirable; but the Doctor we like right well. This is one of the most noticeable traits presented to us:—

"Always when the Doctor has killed a large fish he becomes talkative, but not as in town, where he is apt, if excited, to be intolerant and abusive. One may as well use plain words and speak truth, and I do it though he be in a rage when he reads what I have written. It would seem as if piscatorial success mollified the inner man and toned down the more objectionable characteristics. We all know that anglers love to talk, and to talk of their several special hobbies, whatever they may be. Hence it occurs that parties going a-fishing together find no lack of subjects of conversation, and there is no subject in the world which does not properly and naturally belong to trout-fishing as one of its accompaniments. I have a friend who is given to palæontological studies when in his own library, and who, when we are fishing together, talks steadfastly from morning till night, and oftener from night till morning, about fossils and formations that are utterly unintelligible to me. But do I stop him? Not at all. An angler would no more think of stopping his friend's trotting on a hobby than he would of stopping the noise of a brook that he was fishing. For what one of us may not find the time when he wants a passive, contented listener? It's a luxury to have a human ear to talk into, even if all you say goes out at the ear opposite. An angler talks sometimes as he casts; right along, steadily, perseveringly; without a rise, without, after a little, even expecting a rise. That being a custom of the guild, it would be out of place and character to stop the talking of a fellow-angler."

Practical piscators will here find many hints as to modes; and may be able to contrast much in American waters with those they are most familiar with. What we value most are the quaint asides—the dreamy wanderings of thought—which symbolise so well the meditativeness of the angler fraternity. But here is a practical reflection which we must not pass over:—

"There is, I think, a love of novelty in all anglers. We prefer to fish new waters when we can, and it is sometimes pleasanter to explore, even without success, than to take fish in familiar places. New and fine scenery is always worth finding. But I could not beat these ideas practically into the brain of either Steenburger or Doctor Johnston, and I resolved therefore on a solitary expedition to the lake.

"I had not then, what I now possess, and strongly recommend to roving anglers, a patent India-rubber raft, made in two cylinders, with a light frame to sit on. This boat or raft, packing in a small compass when not 'blown up,' weighs less than fifty pounds, and can be carried on a man's shoulders to any lake or pond. I have frequently used it on water never before fished, and to reach which it was necessary to climb hills so steep and so covered with alternate rock and underbrush, that two men would have found it quite impossible to carry up safely any boat, however light. An axe and an auger wherewith to build a raft, were therefore essentials to my equipment, and these, with some hard bread and sandwiches, and one heavy and one light fly-rod, made up the sum total of my luggage.

And again:—

"The English fishermen do not, as a general rule, like our American light rods, and it is true that on their own waters they kill more fish with their heavier tackle than an American working with them can kill with his light rod. But the converse is also true, that the American on our own waters with light tackle will kill more than the Englishman with heavy rod. When once you have hooked your fish the light rod is vastly to be preferred, after becoming accustomed to handle it, whatever and wherever be the water. For the principle of the rod is in reality only this, that it is the home end of the line, stiffened and made springy, so that you can guide and manage it—cast and draw it, keep a gentle pressure with it on the hook so that the fish shall not rid himself of it, and finally lift him to the landing-net. Let the young angler always remember that his rod is only a part of the line. The control which a properly constructed rod gives to the angler over his line and over a large fish on it is wonderful. For ordinary lake-fishing, American anglers are accustomed to cast from thirty to sixty feet of line from the end of the rod. I have seen an angler, under favourable circumstances, cast from a seven-ounce Norris rod a straight cast of ninety-four feet from the end of the rod, or, including the rod, a hundred and five feet of line from the hand, and repeat the cast again and again without varying the drop of the tail fly more than three feet. This is a tremendous cast, and few will be able to get out much over seventy feet."

And, passing on, here is a quaint and beautiful fancy admirably expressed, with a touch of poetry that just gives the proper elevation:—

"In yonder thicket is a grave. The headstone tells me that a young girl was buried there a hundred years ago. Do you want proof that the headstone tells the truth? Dig down and you will find no dust of humanity there. You will doubt whether it ever was there; I will still believe it was. I think the dust that was once

* *I Go a-Fishing.* By W. C. Prime. (Sampson Low and Co.)

fair humanity, blue eyes and ruddy cheeks, white breasts and rosy fingers, has grown up in flowers and leaves of trees, and has gone wandering on the winds of heaven: and I believe—I want none of your reasoning—I believe because the book of my faith tells me so, that that dust once held enshrined an immortal soul, that now lives and will live when there will be no more sun and sea. And I believe too that the day will come when God, sitting on His white throne, will call that wandering dust from distant hills and valleys, gathering dust to dust again, and that the young girl will stand up fair and beautiful by the stream, and pass to the place appointed for her. And this I believe, just as I believe from the words on the headstone that she was buried there after eighteen years of life in the old times, when Jonathan Trumbull was Governor of Connecticut. That is faith. You need not argue about it. I take it on faith, and am content. More content, I venture to say, than you are with any results of your reasoning. Nay, you have no results. Reason only leads you to the point that all is doubtful. You can be sure of nothing, except by taking something as true on blind faith."

We have read this book with simple and unmixed pleasure, and can cordially recommend it. It is one of a class, of which we have already had some good specimens from America; but this has a flavour and a natural richness all its own. We could have gone on making extracts; we wish our readers to get the book, they will find that it deserves all the praise we have said of it.

*THE BRITISH QUARTERLY FOR OCTOBER.**

This is one of the most varied and scholarly numbers of the *British Quarterly* that has been issued for a long time. There is scarcely a prevailing taste that will not find special gratification from it. We will begin with the paper which stands first—perhaps the ablest—which will suit the theologian—one on Rothe, the German theologian, and of the kind that used to appear in the old *Christian Spectator*. Rothe began in faith, went on to doubt, and ended in faith. Most men of intellectual activity and questioning mind, yet reverent spirit, must do this, but very few have brought to the battle of faith and doubt such strength and painfulness as Rothe. His was a great inner history, which has its lessons both for the times and for each man of the times, and it is written in this paper with both skill and understanding. This is saying a great deal, for not many men in England could understand such a man as Rothe, although he was as open as the day. The best part of this paper is the fine—by which we mean delicate—comparison of the different leaders and schools of theological thought in Germany, and the placing therein of Rothe's exact position. His contrast to Bunsen is admirably sketched, and some things for ourselves are suggested. Thus:—

"If we understand Rothe aright (and it is difficult to make a meaning distinctly out of a list of detached aphorisms) as Christianity has entirely lost its original form, and become confounded with the Church, so it is to regenerate itself in a new and secular form as the State. He uses the metaphor of death and resurrection. The Church has been the death, and the State will be the resurrection, of Christianity. 'Als das Christenthum in die Kirche vollig von seinem eigenthumlichen Wesen entartet war; war as gleichzeitig durch sie in der weltlichen Sphäre in seiner eigenthumlichen art zur Auferstehung gekommen.' He goes so far as to anticipate a time when the State shall be so permeated with Christian truth—*i.e.*, those higher moral truths which are held to be distinctively Christian—that it will be able to discard, not only the objective Church, but even historical Christianity itself. He admits we are a long way from this as yet; but this is the ideal point towards which society must press when theology shall be completely merged in politics, and the Church in the State, as in the Middle Ages the reverse was the case. What is there to choose between this and naked secularism as taught by the Positive school? It must be admitted that Rothe's theory is suspiciously like what the English Comte, Mr. Congreve, has taught as the religion of the future. Civilisation, not to speak of Christianity itself, owes a debt to our free Churches for holding up in England and America a pattern of a very different state of things. For want of free churches, the police-ridden Christianity of Germany has begun to hug its chains in a way which seems to us disgraceful, and dishonouring to its great Head and Master."

The writer adds, "If we understand our age "aright, the future of civilisation depends on the "existence of a power outside the State, a power "of Christian opinion which can, and will, shake "the State to its foundations, when, as in "America, the State lends itself to an anti-"Christian institution like slavery." Oddly enough, the Broad Churchman cannot understand how a State may *thus* be Christian, and be unchristian with all its mere professions.

The article on Strikes is a good summary of the argument on each side, with fairly selected illustration. The writer is of opinion—and we agree with him—that strikes have, on the whole, benefited the working classes, but at the same time, it may be the case that these classes might have been greatly benefited without them. The worst feature in them is their recurring frequency in the same trades. They will cease with the growth of mutual faith and intelligence. Mutual faith is decreasing, but intelligence will bring it back. The writer recommends compulsory boards of arbitration, established by the State. Well, ten years ago and nobody in his senses would have suggested compulsory education in England, and perhaps we may come to such compulsory boards. But why not voluntary boards with the provision that their decision shall be law—only we fail to se how the law can be applied to the workmen?

We do not like the paper on "Plymouth "Brethrenism," although it contains information that is valuable. The tone is a little too, shall we say it, sectarian, and somewhat, also, too personal. It reminds us a good deal of the earliest attacks on the Congregationalists and Baptists. Let the "Brethren" have their day: writing against them will not diminish their influence, and is apt to be misunderstood.

The old question of the origin of "Homer," *apropos* of Dr. Hayman's recent work, is treated by a writer who signs his initials, and whom, therefore, it is impossible not to identify with Mr. F. A. Paley, of Cambridge University. The article is to some extent a rejoinder to a paper by Mr. Paley, read before the Cambridge Philosophical Society, in which the comparatively modern origin of the Homeric poems, as written poems, is sustained. The question is now once again argued, and with great closeness of reasoning and large knowledge. Now, "when Greek meets Greek, then comes the tug "of war," and a very hard tug it is between Dr. Hayman and Mr. Paley. Still, we believe with the old and not with the new Greeks; that Homer did live, and that he wrote both the Iliad and Odyssey pretty much as we find them—everything to the contrary notwithstanding. There is a canon of criticism by Bunsen which it is always well to remember. It is to believe not as little but as much as you can.

There is a charming analytical and descriptive article following the last mentioned, which one should take out on a holiday—only the holidays are over for this year. It is on the "Sources of Pleasure in Landscape." Let every one read it, enjoy it, and learn by it. Why do we enjoy certain scenery? The sources of our pleasure are commonly either utilitarian, scientific, artistic, historic, poetical, or moral. Here is a quotation—

"But the poetic mind deals also more directly with Nature. Not content with airy flight and curious prying, it seeks to establish a communion as of soul with soul; to put Nature face to face with herself. This tendency finds expression in the investment of natural objects with attributes of personality, so that the tree, the stream, the hill become living beings, with whom fraternal greetings can be exchanged. It is difficult to resist the idea of personality in a tree. The birch is the 'lady of the woods,' and the oak we call 'monarch of the forest'; while rivers are constantly drawing forth strains of affectionate regard. It is an affection by no means confined to poets. The passion of the German nation for their majestic Rhine is well known, and is amusingly illustrated by the story of a child, the son of a Bonn professor, who flung his newly-acquired watch into the swift current as his fittest offering, because the fullest expression in his power, of his love and reverence for 'Great Father Rhine.' But perhaps mountains are clothed with a personality yet more emphatic. Their forms become expressive like a countenance; their hoary fronts seem crowned with dignity,—

'Mont Blanc is the monarch of mountains,
They crowned him long ago.'

They are continually apostrophised as beings of conscious might or beauty. The mountaineer always uses towards them the personal pronoun, and will speak of the 'Shepherd of Glencoe' or the 'Old Man of Coniston'; or, in the silence of the still air rejoices (as one said) to hear them 'talking to one another'; while Byron, listening to a thunderstorm, magnificently imagines that—

'Jura answers through her misty shroud,
Back to the joyous Alps who call to her aloud!'

"And there are yet deeper sympathies between the poetic mind and nature, through which we find in the great scene of things a mysterious answering to human emotion, an affinity which we recognise when we speak of the 'moods of nature,' as if the inanimate world possessed emotions of its own. Moods they are, which we transfer to it from ourselves; or rather, the scenes of nature are intended to respond to our thoughts, to be the embodiment of ideas, and to present a series of vivid symbols illustrating our mental and moral life."

We cannot take the reader a single step through the article on Mr. Herbert Spencer. It is acute, but it strikes us as wanting in breadth, as well as in a sense of the profound service which Mr. Spencer is rendering. After this follows a vigorous and trenchant paper on the "Revolution in the Anglican Church," which is especially valuable for its exposure of the present weakness of the Evangelical position. We cannot help quoting the following:—

"So far from regarding the [Bennett] decision in the light of a warning, as some sanguine Evangelicals seemed to expect, they [the High Churchmen] have accepted it as a warrant, and are pressing its permissions to the utmost possible point. And the Evangelicals can only look on, anxious and disquieted, but paralysed and powerless; sometimes professing satisfaction that the court has pronounced against the heresy, even while granting freedom of speech to the heretics; sometimes breaking out in undignified tirades or lugubrious prophecies which are pretty sure to come true; offending thoughtful men by their wild appeals to ignorant prejudice, and disappointing earnest men by shrinking from the consequences of their own principles; ready to blame anybody or anything but their own weakness and helplessness in presence of the strong tide which is rushing in upon them. They may talk of further appeals to the law, but they can hardly hope for greater success than has rewarded their past efforts. They may establish 'Vigilance Committees,' issue manifestoes, invite the co-operation of Nonconformists, and ask them to join in calling on Parliament to revise the Prayer-book, but they can hardly even deceive themselves into the belief that their efforts will be successful. The Nonconformists will not, by asking Parliament to set up a Protestant Establishment, wantonly violate their own principles; and if they were weak and foolish enough so to compromise themselves, Parliament would certainly turn a deaf ear to such solicitations. The Evangelicals, in short, may save the Protestantism of their Church by sacrificing the Establishment, but in no other way; and unless they are prepared for that, the sooner they desist from their railings against a party with whom they remain in fellowship, and with whom they have always been ready to unite against Nonconformists or Broad Churchmen whenever occasion has arisen, the better for their own reputation and the principles they seek to maintain."

Will the Evangelicals ever see the truth of this?

* Hodder and Stoughton.

BRIEF NOTICES.

The Period of the Reformation: 1517—1648. By Ludwig Hausser. Edited by William Oncken, Professor of History at the University of Giessen. Translated by Mrs. Sturge. Mrs. Sturge, who so admirably presented to us in English Baur's "Heroes of the "Wars of Independence," has done well to supplement it by this excellent work on the Reformation. Hausser was one of the clearest and most faithful of German writers. He was engaged on this work when he died. Its most marked characteristic is the patient research it exhibits, together with a persistent desire to trace events up to their proper causes. All this, together with a genuine German instinct for character, and the German enthusiasm which never lessened his clearness, give Hausser's lectures a special value, and have made them indeed a sort of handbook in several circles in Germany. Mrs. Sturge has done her work with great care; and we have little doubt that the English reading-public will accord as hearty a reception to this as to her translation of Baur's work. This too, abounds in forcible episodes which would form excellent family reading! It is in two handsome volumes, and well fitted in every way for a school-prize book.

Thoughts Through the Year. Sonnets Suggested by the Collects. By J. E. A. Brown, Author of "Light "Through a Lattice." (Strahan and Co.) Miss (?) Brown, we fear, is a confirmed parasitic. She needs to attach herself to some already existent form, and weave her web from it. The sonnets are finished and fairly musical, and now and again have a spontaneous line. But we are not much in favour of the class. Ladies are quite right to compose such things—publication is another matter. But judging from passages here, Miss Brown could do better things if she would just once for all dis-attach herself from Church forms and go abroad joyously and study nature.

BOOKS RECEIVED.

Domestic Economy	Collins.
The Gayworthys	Sampson Low.
The Other Girls	Ditto.
Wonderful Works of Christ	Religious Tract Society.
Mary Wharton	Ditto.
The Book of Books	Ditto.
Springfield Stories	Ditto.
Helen's Victory	Ditto.
City Sparrows	Ditto.
Homes Made and Marred	Ditto.
The Companions of the Lord	Ditto.
Lyrics of Ancient Palestine	Ditto.
Essays by John Foster	Ditto.
Poems by Charlotte Elliott	Ditto.
Truth Will Out	Cassell's.
Justification by an Imputed Righteousness, and the Jerusalem Sinner Saved	Blackie and Son.
The Parisians. Vol. I.	W. Blackwood and Son.
The Threshold of the Unknown Region	Sampson Low.
Is it for Ever? (3 Vols.)	S. Tinsley.
Florence	Ditto.
Epitaphiana	Ditto.
Born Again	Hodder and Stoughton.
The Origin of Evil	Bemrose.

Magazines.—Cornhill, Blackwood, Golden Hours, Good Words, Sunday Magazine, General Baptist, Congregational Advance, Macmillan, Day of Rest, Saint Paul's, Good Things, Contemporary Review, Fraser, Herald of Peace, Christian World Magazine and Pulpit, Happy Hours, Literary World, Aunt Judy, London Quarterly Review, Christian Treasury, Our Hope, No. 1, Theological Review, Congregationalist, Evangelical, Preacher's Lantern, Mother's Friend, Christian Family, Picture Gallery, Races of Mankind, Bible Educator, Doré's Bible, Cassell's Popular Educator, British Battles, Old and New London, Popular Recreator, Little Folks, Quiver, Cassell's Magazine, Hardwicke's Science Gossip, Popular Science Review, Christian Observer, Baptist Magazine, Art Journal, Jewish Herald, Sword and Trowel, Interpreter, Gardener's Magazine, the Scottish Congregational Magazine, the New Quarterly Magazine, No. 1, London Missionary Society Chronicle, Antiquary, Christian Mission, British Quarterly Review.

Epitome of News.

On Thursday Her Majesty gave a ball to the servants, tenants, and gillies of the Balmoral and Abergeldie estates. The Queen, the Prince and Princess of Wales, and the other members of the royal family, were present. Her Majesty and Court are expected at Windsor Castle about the 13th of November.

Sir Thomas Biddulph, in acknowledging a description sent to Her Majesty by Mr. Darkin, of an invention used at the Wolverhampton Free Library for issuing books, says the Queen is gratified at hearing of plans to induce the working classes to make use of public libraries.

The Prince of Wales, the Princess of Wales, and their children left Abergeldie on Monday, and have arrived at Marlborough House.

The Prince and Princess Christian and the Marquis and Marchioness of Bute are on a visit to the Duke and Duchess of Argyll at Inverary Castle.

Lord Tenterden has been appointed to succeed the Right Hon. Edmund Hammond as Permanent Under-Secretary of State for Foreign Affairs, which office Mr. Hammond has held for fifty years.

A rumour is current in Dublin that Chief Baron Pigott and Chief Justice Monahan will shortly retire from the Irish bench.

Amid every sign of respect the remains of Sir Edwin Landseer were on Saturday deposited in St. Paul's. On their way from the residence of the deceased painter n St. John's Wood, the mourners were joined by a number of members and associates of the Royal Academy, and thus reinforced, the procession passed slowly through the Strand, Fleet-street, and Ludgate-hill, to the Cathedral. The burial service was conducted by Bishop Claughton. On Sunday the Rev. Dr. Hessey preached a funeral sermon in St. Paul's to a crowded congregation.

Mr. Disraeli has accepted an invitation to a non-political banquet at Glasgow, on the occasion of his visit to that city for the purpose of being installed as Lord Rector of the University on November 16. The right hon. gentleman will also be presented with the freedom of the city. It is not expected that the banquet and the installation will take place on the same day.

Mr. Disraeli is at present staying at Knowsley, with the Earl of Derby, whose guest he will be for some days.

A telegram was received at Lord Wilton's residence in Grosvenor-square from Malta, which states that his lordship arrived in his yacht Palatine at Malta on the 11th inst., "all well."

In reply to a memorial complaining of certain fees charged by the clerk to the magistrates upon the renewal of licences at the last Brewster Sessions at Newark, Mr. Lowe had directed a letter to be sent, stating that the charging of such fees is irregular, and that the re-registration of every renewal is unnecessary.

It is reported from Woolwich that "the slackness of recruiting is beyond all experience."

The concluding meeting of the Social Science Congress at Norwich was held on Wednesday. The report of the council stated that both in regard to numbers and the nature of papers read the meeting had been most successful. The meeting of the association next year will be held at Glasgow.

The export trade of this country is at length showing serious symptoms of decline under the pressure of high prices. The value of the exports of British manufactures last month was 22,275,000*l.* against 23,148,000*l.* in September, 1872. The imports, on the other hand, largely increased, namely from 26,993,000*l.* to 30,332,000*l.*

Mr. Edmond Beales has been presented with a gold watch and chain of the value of 100 guineas, in recognition of his services as president of the Reform League. The presentation was made at his residence in West Brompton.

Sir Samuel and Lady Baker arrived in London on Thursday. A young African, a lad of about fifteen or sixteen years of age, in whom Lady Baker is said to take much interest, accompanied the party. Both Sir Samuel and Lady Baker looked well, and seemed in excellent spirits.

The Liberals of Bradford have gained seven votes on the borough revision.

Out of the total number of about 580 noblemen who constitute the Peerage of Great Britain and Ireland, there are now living only sixty-eight who held their titles at the accession of her present Majesty, in June, 1837.

At a meeting of the Edinburgh Chamber of Commerce, on Thursday, Mr. M'Laren, M.P., advocated the passing of a Ten Hours Bill for railway servants.

A Dublin telegram states that the Roman Catholic "clergy are joining the Home Rule movement in great numbers."

The colliery owners in the West Riding having raised the price of coal 3s. per ton, it is stated that the men intend to apply for more wages.

The overloading of a steamship (the Benachie) has just been the subject of a Board of Trade inquiry. The court held that the ship had been generally on her homeward voyages overladen with iron ore, causing a great strain likely to prove dangerous.

A young woman who was brought before the magistrates at Greenwich Police-court on Monday, had been 130 times in custody for drunkenness—fifty-seven times within the past four years, and seventeen times within the present year.

In accordance with the decision of the metropolitan dairymen, the price of pure milk was on Monday raised to 5d. per quart.

Somnambulism has been pleaded as the excuse of a sentry at Woolwich Arsenal, for absenting himself from his post, and marching four miles in the direction of Bexley Heath, in full uniform and carrying his rifle at the trail.

Several sailors, who arrived in the mail-steamer Liffey, from Brazil, were, on their arrival, taken before the Southampton magistrates on a charge of refusing to work on Sunday. They alleged, in defence, that they were forbidden to work by the Act of Charles II., but the magistrates being of opinion that the law did not apply to ships at sea, sent the men to prison for seven days.

The Dublin *Nation* states that the requisition for the approaching Home Rule Conference in Dublin is signed by Mr. George Bryan, Mr. Mitchell Henry, Mr. Butt, Sir John Gray, Mr. W. A. Redmond, the Hon. Charles French, Mr. MacCarthy Downing, Mr. John Martin, Sir Patrick O'Brien, Mr. P. Callan, Mr. J. P. Ronayne, Mr. R. P. Blennerhassett, Mr. P. J. Smyth, Mr. W. F. Munster, Mr. C. Delahunty, Mr. W. Shaw, Mr. E. J. Synan, Mr. George E. Browne, and, we believe, Mr. K. E. Digby. This would seem, accordingly, to be the present strength of the Home Rule parliamentary party.

Mr. Charles H. Piesse has been appointed Public Analyst for the Strand district.

A serious collision between a passenger and a mineral train has occurred at Swansea. Two passenger carriages were completely smashed, and the wonder is that the passengers were not killed; fifteen and sixteen were much shaken, and five or six cut and bruised. No lives were lost or limbs broken.

Mr. Rupert Kettle, who was appointed arbitrator in the dispute relative to the wages question in the North of England iron trade, has given his decision against the proposed reduction of wages to the extent of 12½ per cent., and his decision has been accepted by the masters and workmen.

The friends of Mr. Henry James Cochrane, who was recently fined 150*l.* by the Lord Chief Justice for a contempt of court, published in the *Cheltenham Chronicle*, have subscribed the whole of the fine. The total amount subscribed is 162*l.*, and the list is now closed.

"Mark Twain" (Mr. S. L. Clemens), the well-known American humorist, delivered a lecture on Monday on "Our Fellow Savages of the Sandwich Islands," at the Hanover-square Rooms. There was a large audience, including many dramatic and literary celebrities, both English and American.

Yesterday the directors of the Bank of England raised the rate of discount from 5 to 6 per cent.

The council of the United Kingdom Alliance assembled yesterday morning at Manchester, and so numerous was the attendance that it was found necessary to adjourn to the Free Trade Hall. Resolutions were passed, pledging the Alliance to continue its electoral organisation, with a view of securing a represention of its principles in Parliament.

In the Tichborne trial yesterday evidence was given at great length by Jean Luie, a Dane, who was steward of the Osprey. He gave a circumstantial account of the Osprey picking up a boat containing six men, about 400 or 500 miles from the Brazilian coast, in the spring of 1854. Most of them were in a delirious condition. One, who was evidently not a sailor, was understood to give his name as Rogers. He wore a rosary round his neck, and had marks upon his person which the witness described. He was ill throughout the whole of the voyage to Melbourne, which lasted three months. Witness went on to speak of this man's peculiarities, such as raising his forehead and twitching his eyebrows. He gave his evidence in good English, and his testimony attracted considerable attention from a crowded court.

FOREIGN MISCELLANY.

M. Ranc has been condemned to death *in contumaciam* by a council of war.

The Czarewitch and the Czarevna left Tzarskoe Selo with their family on Thursday, proceeding to Livadia by way of Nicolaieff.

A telegram from Bayonne announces the death there yesterday morning of Lord Howden, formerly British Ambassador at Madrid.

Brigham Young has been re-elected President of the Mormon Church in Utah, no other candidate having coming forward.

The French Protestants living in Belgium are signing an address to the Protestant of the National Assembly against the restoration of the Monarchy.

A serious accident has happened to the Crown Prince of Saxony. He has been thrown from his carriage and seriously injured, but is out of danger.

A Paris telegram states that Marshal MacMahon has consented to act as arbitrator in the question between England and Portugal relative to the Bay of Lorenzo-Marques, on the eastern coast of Africa.

Many mansions of the French aristocracy in the Faubourg St. Germain at Paris, which have not been occupied this long time, are now being restored and refurnished.

Immense quantities of grain, estimated at 750,000 qrs. have been pressed forward from the United States during the past month, and heavy shipments are still being made.

By an order of the Prussian Government, all emigration and recruiting agents who are not German subjects and domiciled in Germany are to be expelled from the country.

A *Daily News* correspondent from Rome says:—"The Pope is said to be much annoyed by the news which Mgr. Bonnechose has communicated to him, that the Church must not rely on material aid from France."

By a royal decree issued on Saturday, the Prussian Parliament is dissolved, and the preliminary elections are to take place on the 28th. The final elections are fixed for the 4th of November. As the time for the elections draws nearer the bitterness of the Ultramontane attacks upon the Prussian Government increases.

The Emperor William, accompanied by the Grand Duke of Baden, has gone to Vienna. During their stay there will be but few Court festivities, they also will pay but one visit to the exhibition.

Austrian Elections.—The elections to the Reichsrath commenced on Monday. In the country parts of Bohemia and Carinthia the Clericals have completely failed, and in general the prospects of the Constitutional party are good.

The American Panic.—President Grant is said to have declared that the recent panic was the first step towards a return to specie payments, which would form a solid financial basis, beneficial to the whole country. He also added that if he now were writing his message he would recommend to the Legislative the accomplishment of this task.

The Pope's American Investments.—Who would have expected to hear of the financial panic in America producing perturbation at the Vatican? Yet it is even so. For it has never been kept a secret, according to the *Gazetta d'Italia*, that a great part of the money received from the Peter's pence, and part of the private property of the prelates, has been deposited in American banks by Cardinal Antonelli.

Abyssinia.—Kassa, Prince of Tigré, now Johanni II., Emperor of Abyssinia, and a Christian to boot, according to a correspondent of the *Giornale delle Colonie*, who writes from Massowa, under date of August 3, having captured the brave pretender to the throne, Abba Kassai, ordered his ears to be filled with gun-cotton, which he caused to be exploded, when the head was blown to atoms. It is reported that he lately caused the right hands and the left legs of no less than twenty-seven captives to be chopped off in his imperial presence and then abandoned them to be preyed upon by lions, tigers, and panthers.

A Romantic Suicide.—The Russian paper *La Voix* relates a lamentable story. The steward of a large landed proprietor inhabited, with his family, a handsome house, attached to the estates, not far from Moscow. His eldest daughter, a young woman of great beauty, was betrothed to the son of a rich merchant, and their marriage was fixed for an early date. The lover obtained permission to celebrate the young lady's birthday and also her name-day (St. Elizabeth), which immediately followed, by fêtes to be given at her father's residence. The first evening at dinner the young man drank deeply, and become intoxicated, when his conduct became so violent that the guests retired, and he was with difficulty conveyed to his father's house. The next day, however, he presented himself at the ball which he had arranged, and danced with his betrothed. When the dance was ended the young lady requested the band to play a favourite air, and retired alone to the balcony, whence immediately afterwards was heard the sound of firearms, and the unhappy girl was found to have shot herself through the heart with a revolver she had concealed. A letter found upon her assigned the discovery of her intended husband's brutal nature as the motive for her fatal action.

Perilous Adventure of the Queen of Portugal and the Royal Princes.—A Lisbon correspondent of the *Daily News* writing on the 4th, says:—"On the afternoon of last Thursday the Queen and her infant sons, who are staying at the watering place of Cascaes, were walking on the beach of Mexhiloeiro, near the rocks known as the Boca do Inferno (Mouth of Hell). The place is full of basins, which are always filled with water. The full force of the Atlantic dashes on the beach, and the waves often mount the highest rocks, and in stormy weather the thunder of the breakers is heard for miles inland. The young princes ran along the sands and left the Queen behind, when suddenly a wave rushed among the rocks, and, surrounding the princes, carried them into one of the deep basins worn in the sand by the action of the water. The Queen, seeing the peril of her sons, ran to save them, but her dress catching on a rocky point, she fell into the water, but still managed to grasp the Infante Dom Carlos. The danger was great. The ocean was agitated after a boisterous day, and in a second a roller might have washed in, and carried all before it to certain destruction; moreover the water of the basin was quite deep enough to drown the two young princes. Fortunately, the assistant keeper of the Guid lighthouses, one Antonio da Silva, saw the disaster, rushed into the water, and managed with some difficulty to bring the two princes to the shore, afterwards assisting the Queen out of the water. The Queen thanked the courageous lighthouse keeper, and said she would never forget the service he had rendered her, and he replied that he was sufficiently rewarded by having been able to assist Her Majesty under such perilous circumstances. The Queen was carried to the palace enveloped in sheets, and it was some time before she recovered from the effects of the fright. Afterwards she sent a special messenger to the King to inform him of all the particulars of the accident. As soon as the letter had been read His Majesty conferred upon the lighthouse man the Order of the Tower and Sword.

The Queen also ordered her treasurer to give him 100*l.*, and the authorities will promote him to a more remunerative post."

An Emperor in Seclusion.—Ferdinand, Emperor of Austria, who in the political tornado of 1848 abdicated in favour of his nephew, Francis Joseph, still lives with his wife, in entire seclusion, at Hradschin, in Hungary. A *Times* "occasional correspondent" gives an account of a visit to the place. He says:—"The Emperor, now in his eightieth year, is far advanced in decrepitude. He was seriously ill last year, and lay for a long time between life and death. He now walks with considerable difficulty, has to be drawn about in his apartments in a Bath chair, and to be carried downstairs to his carriage in his servants' arms. He has discontinued his performances on the pianoforte, though he is as fond as ever of music, especially of Strauss's waltzes, which are regularly played twice a week by a military band under his windows, when he invariably shows himself with a delighted countenance, and claps his hands and waves his thanks and blessings to the musicians. Since his last illness he has allowed his beard to grow, and his snow-white hair invests his otherwise dull countenance and vacant expression with a venerable air not unbecoming his departed Majesty. He is, and always was, simple in his tastes and habits, and so affable and condescending with his inferiors that he has been known, during his stay at Reichstadt in the summer, to ramble about alone in the country, come unexpectedly upon the poor cottagers at their dinner hour, and ask permission to sit down with them at their homely meal of 'nudel' or 'guocchi,'—the macaroni of the country—eating with a relish which his own fried fish at the Hradschin, his favourite delicacy, hardly ever, perhaps, gave him. The poor old Kaiser, however, is subject to sudden and violent fits of temper, and his wrathful moods made life so unpleasant to one of his trusty valets as to compel him, affectionate as he was to his old master, to leave the service." The writer adds that he has never revisited Vienna since his abdication, having vowed not to do so.

Miscellaneous.

Unparliamentary Language.—Mr. Callan, M.P., speaking a few days ago at Dundalk, said of the Irish members, that "a more demoralised, more rotten, more unprincipled body of men did not exist." The attention of the Speaker, it is stated, is to be called to this language upon the reassembling of Parliament.—*Globe.*

The Irish Irreconcileables.—Differences of opinion arose at an Amnesty and Home Rule meeting in Cork, on Sunday. The Nationalists were disinclined to hear the arguments of the Home Rulers, and the only sort of harmony between the two sides was in their combined opposition to the advocates of Communism, one of whom, a Mr. Maroney, "of London," was driven from the platform by Home Rulers and Nationalists in a determined body.

The Cattle Disease is spreading in Warwickshire. Its ravages at Mollington, on the borders of the county, and in adjacent parts of Oxfordshire, have been reported. Stockowners in the neighbourhood are now under apprehension of the safety of their herds, owing to the issue of an order on Saturday for the slaughter and burial of a cow stricken with the disease. Four other milch cows in contact with the one destroyed have been isolated. At the annual meeting of the County Cattle Assurance Association on Saturday three claims for compensation for animals killed by the disease were allowed, and it was stated that other cases had arisen since the date of the directors' report.

London Hospital Sunday.—The committee of the Metropolitan Hospital Sunday Fund have issued a report showing that the total sum they have received up to September 4 was 27,700*l.* 8s. 1d. Collections were made at nearly 1,100 places of worship, the total amount obtained from that source being 25,743*l.* There were collections also at eighty-eight schools, which contributed 112*l.* 11s. 8d.; and from workmen, who gave 244*l.* 7s. 6d. Sundry donations amounted to 1,489*l.* The expenditure was 750*l.* 8s. 10d., or rather more than 2½ per cent. on the sum collected. A separate report by the committee of distribution shows that 24,571*l.* was awarded to general and special hospitals, and 2,185*l.* to fifty-three dispensaries and other medical charities. The committee advocate the establishment of "provident dispensaries."

Conservative Morality.—The manufacture of spurious votes has been attempted with unblushing audacity by the Conservatives of late. Twelve agents or clerks of the Liverpool Constitutional Association claimed to have votes as holders of freehold land at Hartland, near Bideford. It was found, when the registration court was held at Bideford the other day, that these persons had no property there whatever. Accordingly the Constitutional twelve were struck off. But this is not the whole of the story. The Constitutional twelve have been playing the same game rather extensively. "Further inquiry," says the *Liverpool Mercury*, "revealed the fact that the same dozen claimants were on the list for other counties, so it was evident that an extensive scheme to create counterfeit votes was in operation."

Fever in St. Giles's.—The *Times* notes that a serious outbreak of typhus fever has occurred in the neighbourhood of Great Wild-street and Drury-lane. A fire which destroyed some houses in Lincoln-court, Little Wild-street, a few weeks ago, revealed an accumulation of filth, and to the removal of this in clearing away the ruins, the outbreak is popularly attributed. The removal of cases to the Fever Hospital at Stockwell has been of daily occurrence, and from one house five persons have been taken. The sanitary authorities of the district are making great efforts, and it is believed that there is now some slight abatement of the fever. The removal of bodies from a cellar underneath the old Baptist chapel has been stopped by order of Dr. Ross, the Medical Officer of Health, as some of the coffins were broken in removal and the surrounding atmosphere was strongly impregnated by the noxious gas which escaped.

The National Debt.—The Finance Accounts show that the funded debt of the United Kingdom amounted on the 31st of March, 1873, to 726,584,423*l.*, and the unfunded debt (in Exchequer bills and bonds) to 4,829,100*l.*, making a total of 731,413,523*l.*, which is above 4½ millions less than at the corresponding period of the preceding year. The annual charge for interest on this debt and for management of the debt is rather more than 22 millions sterling. But the debt is really larger than the amount above stated, and the annual charge entailed by it exceeds 26,700,000*l.*, because, in addition to interest on the permanent and floating debt—the funded and the unfunded—we pay upwards of 4½ millions sterling as terminable annuities, whereby we discharge annually a part of the principal along with the interest. Upwards of 900,000*l.* of this payment for terminable annuities consists of life annuities, sold to the public at the National Debt Office, and some of these are, of course, falling in and ceasing from time to time by the death of the annuitants. But the great item is that of over 3½ millions for annuities granted for a term of years, ending in 1885. This is a grand prize "looming in the distance" for the Chancellor of the Exchequer of this time twelve years.

The Brynycae and Cadley Collieries Company (Limited).—The object of this company is to purchase the freehold of several valuable mineral properties in Glamorganshire, known as the Cadley and Penllwyn Robert Estates, containing together 482 acres, and to acquire the leases of other extensive coal and ironstone properties in the same county, containing together 1,046 acres, making a total of 1,526 acres. The properties have been reported upon by some of the most eminent mining engineers in the kingdom, and the quantities of workable coal in them are returned at 60,750,000 tons, and of ironstone 26,500,000 tons. The engineers report that, calculating the annual output at 260,000 tons, which will be far below the capacity of the three collieries, and allowing the profit to be only 4s. per ton, the profits will be 52,000*l.* per annum, being upwards of 20 per cent. on the total amount of capital; but that, if the present prices of coal are maintained, the profits will reach considerably more. These estimates of profits are exclusive of the returns from the ironstone, which it is expected can be sold at a profit of at least 4s. per ton, and the annual output may be extended to upwards of 100,000 tons. Nearly 500 acres are freehold, upon which no royalties whatever will be payable; and the surface rents will amount to a large sum per annum. The leasehold properties are also stated to be held under very advantageous terms, the royalties being unusually moderate. The vendor takes, as already stated, 50,000*l.* of the shares in part payment of the purchase, and he also agrees to pay 5 per cent. interest on the paid-up capital for the first two years, while the collieries are being fully developed. The shares are quoted 1¾ to 2¼ premium; an improvement of ¼.

Gleanings.

In England worth makes the man. In France Worth makes the woman.

An Indian gentleman is now living in a house with his fifth wife and three mothers-in-law, and yet he is not happy.

The following sentence of only thirty-four letters contains all the letters in the alphabet: "John quickly extemporized five tow bags."

The darkest day, writes an American journalist, in any man's earthly career is that therein he fancies that there is some easier way of gaining a dollar than by squarely earning it.

A sea-captain invited to meet the committee of a society for the evangelisation of Africa, when asked: "Do the subjects of the King of Dahomey keep Sabbath?" replied: "Yes, and everything else they can lay their hands on."

A young man in Madison, Wis., is working his way through college by doing the weekly washing for the family. His mother pays him the regular wages of a washerwoman, which amount to enough to meet his tuition bills in the University.

A marriage between a Christian gentleman and Jewish lady, not long since, exercised the minds of some of their friends. "Pooh! pooh!" said a gentleman, "why in the world make such a fuss about it. After all, they will only be bound together like the Old and New Testament!"

Two old women were discussing the recent fire at Ayr Barracks. "It was just a dispensation of Providence," said the one. The other replied, "Ye needna blame Providence; they tell me it was nae dispensation o' Providence, but the dissipation o' a plumber."

How to Conquer Habits.—Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold of us if we ascended into a higher moral atmosphere.

A Novel Pulpit Effect.—The following comes to hand from America:—When a crowd of jayhawkers started a disturbance in a Texas church the other Sunday, the preacher raised a shotgun from behind the pulpit and said: "William Delloon, sit down, or I'll make it painful for you." William sat down and paid strict attention to the sermon, and so did his comrades.

A Distinction with a Difference.—"A.K.H.B.," the well-known writer, was minister of Irongray parish for some time. Shortly after being settled there, he made a flying visit to his parishioners. Coming to the house of a Free Churchman (a tailor by trade), the inmate said, "Mr. Boyd, I cannot receive your call as my minister, as I belong to a different denomination; but I shall be very glad, some other time, to receive your visit as a gentleman." "Oh," replied the clergyman, "when I call as a gentleman, I don't call on tailors."

A Church Congress Joke.—At one of the last sittings of the Church Congress *àpropos* of the question of the religious wants of children, the Rev. M. Noel, referring to the dull, miserable services which children sometimes were required to attend—poked up in the gallery, where they got the breath of the congregation—said such a plan fostered in the children a dislike of the idea of Heaven, because it was described in a well-known hymn as a place—

> Where congregations ne'er break up,
> And Sabbaths never end.

(Much laughter.) They ought to teach children less of Jeroboam and the Captivity, and rather more of Christianity.

Mob Caps and Mittens.—Mob caps and white tippets and mittens look very well in the concrete, as visitors to St. Paul's on Thursday no doubt thought; but it cannot be said that they have an artistic effect in the abstract; and there is no reason why a child should be made a guy of because some one in days gone by has done a charitable action. So, apparently, thinks the Rev. W. Rogers, who has abolished mob caps in his parish, and who, in consequence, was denied admission for the children of the Bishopsgate Schools to the Cathedral at the annual gathering on Thursday, the reason being, it is said, that uniformity in the appearance of the children would be destroyed. One would think that a little variety was desirable. At all events, the festivals of the Tonic Sol-fa Schools at the Crystal Palace show that a fine effect can be obtained without uniformity of dress, charitable or otherwise. Children need not be for ever reminded of "that station in life," &c.—*City Press.*

Finishing the Job.—A Melbourne paper gives the following as the latest bushranging gossip. Recently a certain person was travelling along the road when he heard a great noise and an outcry. Thinking bushrangers were at work, he fired off a pistol to intimidate them, and presently the noise ceased and a scampering was heard. On coming to the open the traveller discovered a man tied to a tree. "O! sir," cried the victim, "I am so glad you are come. I've been attacked by ruffians, and they were robbing me when they heard your pistol." "And couldn't you get loose, my friend?" asked the traveller. "No; they tied me so very tightly." "And did they rob you of everything?" "No; only of my watch. They had not time to search for my money, which I placed in my left boot." "How fortunate," observed the traveller, "was the sum considerable?" "Over a thousand, thank Heaven," said the poor man, "Are you sure they are gone?" asked the other. "Oh! certain." The new-comer looked round and round, and seeing the coast clear, said, coolly: "Well, as they're gone, I think I'll finish the job myself," and he proceeded to rob the unfortunate victim.

Catching a Tartar.—It is stated that a gang of London sharpers some time ago pounced upon a fresh country-looking personage, who had just arrived at Euston. "Could he tell them the way to Bryanston-square?" "No," was the reply; for this new arrival had very little knowledge of London. He was then asked to drink; but this he declined, unless he could also have a good chop and some cheese. His obliging acquaintances treated him to his refreshment, likewise to cigars and spirits, and then endeavoured the "plucking" business, by suggesting a skittle-match. "No," answered the country-looking individual; "I think I have had all that I require—perhaps another day we can settle that skittle-match." Fearful that the pigeon would fly away, one of the party asked for his card. "Certainly," he coolly answered, "there it is; call at my place, and I shall always be glad to treat you to the best of fare and to introduce you to my friends." We avoid giving the exact names, but the card read, "Sergeant Choker, E X L Division, Topping-street." It need hardly be added that there was a rapid stampede of skittle-sharpers, at whose expense Mr. Choker had had a pleasant hour's entertainment.

Valetudo Visque Liberis.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Manufactory, Bermondsey, London.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

FARRER.—October 5, at 8, Fairfax-road, the wife of the Rev. W. Farrer, LL.B., of a daughter.

MARRIAGES.

GRIFFITH—SHAW.—October 7, at Carr's-lane Chapel, Birmingham, by the Rev. R. W. Dale, M.A., assisted by the Rev. W. Griffith, father of the bridegroom, the Rev. A. J. Griffith, of Newcastle-on-Tyne, to Emily Frances, eldest daughter of T. F. Shaw, Esq., of Birmingham.

PARKYN—COULSON.—October 8, at St. Paul's Church, Penzance, by the Rev. Robert Aitkin, Vicar, and the Rev. Borlase Coulson, Rector of Buryan, the Rev. N. Lindon Parkyn, son of the Rev. Nathaniel Parkyn, Torquay, minister of George-street Congregational Chapel, Croydon, to Eliza Margery Mary, youngest daughter of the late William Coulson, Esq., of Penzance. No cards

BAXTER—MIALL.—October 13, at the Catholic Apostolic Church, Canning-street, Liverpool, James Sharp Baxter, son of Dr. Baxter, M.D. of Edinburgh, to Harriet Miall, second daughter of F. A. Miall, Esq., of Liverpool. No cards.

DEATHS.

WRIGHT.—October 7, at Beccles, Suffolk, in the 85th year of his age, the Rev. George Wright, for forty-eight years pastor of the Baptist Church in that place.

ROTTON.—October 11, at Newbury, Berks, aged 77, Sarah, eldest daughter of the late John Rotton, Esq., formerly of High Wycombe, Bucks, and of Newington Green, Middlesex. Friends are particularly requested to accept this intimation.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 8, 1873.

ISSUE DEPARTMENT.

Notes issued	£35,399,585	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	20,399,585
		Silver Bullion	—
	£35,399,585		£35,399,585

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,891,711
Rest	3,113,565		
Public Deposits	4,625,560		
Other Deposits	22,959,204	Other Securities	22,720,491
Seven Day and other Bills	476,025	Notes	8,499,420
		Gold & Silver Coin	615,732
	£45,727,354		£45,727,354

Oct. 9, 1873. S. O. Gray, Deputy Chief Cashier.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London."

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Markets.

CORN EXCHANGE, Mark Lane, Monday, Oct. 13.

The supplies of English wheat are moderate, but liberal from abroad. The condition of the English wheat not being so good as last week, a decline of 1s. per qr. was taken; and we had a slow sale for foreign at last week's prices. Flour was rather cheaper. Barley maintains nearly last week's prices. Beans and peas are unaltered in value. We have liberal arrivals of oats, and old corn is fully as dear, and new oats 6d. per qr. lower. There are more arrivals of cargoes, and the demand is less active, and at a decline of 1s. per qr. on wheat, and rather less money on maize.

CURRENT PRICES.

	Per Qr. s.	s.
Wheat—		
Essex and Kent, red	—	to —
Ditto new	—	54
White	—	—
„ new	—	52
Foreign red	57	61
„ white	62	64
Barley—		
English malting	34	39
Grinding	30	32
Distilling	35	41
Foreign	36	40
Malt—		
Pale, new	72	76
Chevalier	—	—
Brown	52	58
Beans—		
Ticks	34	38
Harrow	35	40
Pigeon	42	50
Egyptian	37	39
Peas—		
Grey	34	to 38
Maple	37	43
White	37	42
Boilers	37	42
Foreign	37	41
Rye—	42	44
Oats—		
English feed	22	30
„ potato	—	—
Scotch feed	—	—
„ potato	—	—
Irish Black	21	23
„ White	20	27
Foreign feed	21	25
Flour—		
Town made	50	57
Best country households	45	47
Norfolk & Suffolk	39	44

METROPOLITAN CATTLE MARKET, Monday, Oct. 13.—The total imports of foreign stock into London last week amounted to 9,042 head. In the corresponding week in 1872 we received 11,397; in 1871, 14,595; in 1870, 11,548; in 1869, 9,037; and in 1868, 9,632 head. The cattle trade to-day is rather quiet. The supplies have been about the average, but secondary breeds have predominated. English beasts have come to hand in fair supply. Sales have been difficult, and although the choicest stock has realised full prices, secondary and inferior animals have been drooping in value. The best Scots and crosses have made 6s. to 6s. 4d. per 8lbs. From Lincolnshire there have been about 100, from Leicestershire and Northamptonshire about 1,500, about 400 from Hereford, and about 250 from other parts of England, together with about 300 head of Irish. The number of foreign stock has been almost entirely confined to receipts from Tonning, which alone contributed about 2,200 head. There have also been about 50 Dutch, but no Spanish. The trade has been quiet, and for inferior animals prices have been weaker. English sheep have been rather short; nevertheless, the market has been characterised by business, and forced sales have only been concluded on lower terms, the best Downs and half-breds making 6s. 8d. to 6s. 10d. per 8lbs. Foreign stock has changed hands quietly at about late rates. Calves have been in short supply and slow request, on former terms. The pig trade has been quiet, at late prices.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	6	to 5	0	Pr. coarse wooled	6	6	6	8
Second quality	5	2	5	6	Prime Southdown	6	8	6	10
Prime large oxen	6	0	6	2	Lge. coarse calves	4	10	5	2
Prime Scots	6	2	6	4	Prime small	5	6	6	0
Coarse inf. sheep	4	8	5	0	Large hogs	4	2	4	6
Second quality	5	6	6	0	Neat sm. porkers	5	0	5	4

METROPOLITAN MEAT MARKET, Monday, Oct. 13.—There were moderate supplies of meat, which sold very slowly, and for which barely previous rates were realised, despite the coolness of the temperature.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	to 3	8	Inferior Mutton	3	4	to 4	4
Middling do.	3	8	4	4	Middling do.	4	8	5	4
Prime large do.	4	8	5	2	Prime do.	5	4	5	10
Prime small do.	5	4	5	8	Large pork	4	0	4	6
Veal	4	8	5	4	Small do.	5	0	5	8

PROVISIONS, Monday, Oct. 13.—The arrivals last week from Ireland were 683 firkins butter, and 3,008 bales bacon; and from foreign ports 27,265 packages butter, 1,963 bales bacon. The butter market has ruled slow, quotations for Irish almost nominal, and 2s. to 4s. reduction in price has been submitted to in Normandy and Jersey whilst best Dutch is 2s. higher, say 130s. to 132s., supply being rather short. The decline in the price of bacon last week has not caused any improvement in the sale; there is no change in the value of best Waterford, but other descriptions are offering lower, and at irregular prices. Lard has brought 2s. advance for best Waterford. The Government provision contract for the supply of the navy was taken last week, viz., 2,760 tierces and 2,760 barrels pork, at about £9 to £9 10s. per tierce, and barrels in proportion; these prices are about 10s. per tierce over the rates of last year's contract.

COVENT GARDEN, Thursday, Oct. 9.—The market remains without much alteration. The supply continues heavy, and much difficulty is experienced in moving goods of inferior value. The bulk of ordinary apples are selling wholesale at 2s. to 2s. 6d. per bushel. A large quantity of the different varieties of first-rate pears are in the market, both English and foreign, selling comparatively low. Some good new lemons are now to hand, which has eased the demand considerably. The blight in potatoes is rapidly spreading, and, as a consequence, sound samples are worth more money.

HOPS, Borough, Monday, Oct. 13.—Our market still continues in a passive condition, and the limited demand which prevails is supplied from a few small holders who care to press for sale. The majority of the growers decline to accept the present rates. If this disposition to hold continues, higher values will ultimately be obtainable. To-day there is little doing, buyers being absent at Weyhill. Continental markets are firm. Latest advices from New York report that business has been restricted owing to the extreme scarcity of supply. Mid and East Kent, 6*l*., 7*l*., 9*l*.; Weald of Kent, 5*l*. 10s., 6*l*. 10s., 7*l*.; Sussex, 5*l*., 5*l*. 15s., 6*l*. 6s.; Country Farnham, 6*l*., 6*l*. 10s., 8*l*.; Farnham, 7*l*., 8*l*. 10s.

POTATOES.—Borough and Spitalfields, Monday, Oct. 13.—The supplies of potatoes have fallen off, and are now only moderate; while sound qualities are scarce. The trade is steady, and prices rule firm for all descriptions. The supplies of foreign potatoes have somewhat increased. Regents, 90s. to 120s. per ton; Shaws, 80s. to 100s. per ton; Rocks, 80s. to 100s.; Kidneys, 90s. to 110s. per ton; Flukes, 100s. to 120s. per ton.

SEED, Monday, Oct. 13.—A few samples of new red cloverseed appeared. The finest qualities were held very high, but few sales effected. Old foreign was rather dearer, with more buyers of good samples. White cloverseed was rather higher, having more buyers of the best samples. Choice new trefoil realised somewhat enhanced values, with a fair sale. New white mustardseed sold slowly on former terms. New brown samples of canaryseed realised the previous advanced rates steadily. New Dutch hempseed, being of fine quality, brought full rates. Winter tares were more plentiful, and all sorts could be bought at less money. Fine English rapeseed realised previous values steadily.

WOOL, Monday, Oct. 13.—For English wool the demand is not active; nevertheless, the tone of the market is firm, and prices are well supported. In colonial wool by public sale a full average business is doing, particularly by the home trade. Prices generally are firm.

TALLOW, Monday, Oct. 13.—P.Y.C. is steady at 42s. 6d. per cwt. for old, and 43s. for new on the spot. Town tallow is quoted at 42s. 6d. net cash. Rough fat, 2s. 1d. per 8lbs.

COAL, Monday, Oct. 13.—Prices of all descriptions same as last market. Best coals (Hetton's) 34s.; second coals (Harton) 31s. 9d. per ton. Arrivals, 22 vessels; at sea, 30.

OIL, Monday, Oct. 13.—Linseed oil has changed hands quietly at about late rates. Rape has been neglected. For cocoanut, palm, and other oils, business has been only moderate.

Invalids too often Fruitlessly Exhaust every Effort to obtain release from their sufferings, when a little reflection and moderate faith would supply them with a remedy for rheumatism, gout, colds, &c. Holloway's Ointment well rubbed upon the skin, after repeated fomentations, gives infinite relief in these diseases. Thousands of testimonials bear witness to the wonderful comfort obtained from this safe and simple treatment, which all sufferers can instantly and successfully adopt without any further advice than is afforded in the accompanying directions. Holloway's Ointment, assisted by the judicious use of his Pills, is especially serviceable in assuaging the suffering from cramps, other muscular pains, and the great inconvenience of varicose veins.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,
From £2 2s. to £25.
The only Establishments in London where the opportunity is afforded of inspecting and comparing every description of
SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,
AND
4, CHARLES STREET, SOHO, LONDON.

TUTOR in a Gentleman's Family WANTED. Residence near London.—Address, with particulars of qualifications, N. M., care of the "Nonconformist" Office.

THE PRESS.—A Gentleman of large experience in canvassing, with a wide connection among the best advertisers, and who has been engaged for the last two years on the staff of a first-class Weekly, is DESIROUS of obtaining another ENGAGEMENT at a moderate salary and good commission. Unexceptionable references given.—Address, C. S., care of Publisher of this paper.

EASTBOURNE.—DETACHED VILLA Furnished TO BE LET, for Six Months, on very moderate terms, in the best part of this favourite south coast watering place.—Apply to Mr. Porteous, 16, Gresham-street, E.C., or Mr. Towner, Terminus-road, Eastbourne.

MEDICAL.—To be DISPOSED OF, in a large thriving manufacturing village in a Midland County, a good NUCLEUS. The present possessor has held the practice for twenty-one years, and is retiring on account of ill-health. The above affords a good opening to an energetic man.—Apply, in first instance, to G. H., care of James Barry, Esq., Parade, Northampton.

LECTURE ON THE SUN.
By Mr. RICHARD DART.

N.B.—Mr. D. being engaged to lecture at Redruth, Cornwall, on the 11th, and at Exeter on the 13th of November, is DESIROUS of further ENGAGEMENTS to accord. Schools, Young Men's Societies, &c., may be visited on Terms according to what they can afford to pay, if they lie on route and can accommodate dates. The Lecture is illustrated by Diagrams, Models, and Chemical Experiments. The present month of October, end of November, &c., are open for Engagements in and around London.—Address, 12, Bedford-street, Strand, London.

BOOKS BOUGHT to any amount, and the utmost price given for them in cash, saving the delay, uncertainty, and expense of auction, by a Secondhand Bookseller. Thirty years of Newgate-street. 20,000 Volumes of Books. Catalogue for One Stamp. Manuscript Sermons bought or sold.—THOMAS MILLARD, 79, St. Paul's Churchyard, near Ludgate-hill.

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EDUCATION for YOUNG LADIES, Conducted by the Misses MIALL.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

SCHOOL REOPENED on the 9th of September.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

STUDIES were resumed on Monday, September 22.

EDUCATION for GIRLS, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.
Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.

The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
HALF-TERM will begin Monday, November 3rd.

SMOKY CHIMNEYS.—Our Chimney-tops never fail to cure. We fix them "No Cure, No Pay," or send them to all parts on trial and approval.

WILSON and CO., 20, Seymour-street, N.W.

ROYAL POLYTECHNIC.—The ENCHANTED GLEN. This successful Entertainment has now been represented 167 times! New Songs and a new GHOST EFFECT in the Incantation Scene, by the Author. Daily at 4 and 9 (Wednesday excepted), by Mr. Oscar Heartwell.—The GREAT EXHIBITION, by Mr. Malden, who has just returned from Vienna.—The SHAH and the PERSIANS; with Original Persian Music, by Mr. J. L. King.—A (N)ICE LECTURE, by Professor Gardner.—Open daily, from 12 to 5, and 7 to 10. Admission 1s.

NATIONAL PROVIDENT INSTITUTION
for MUTUAL LIFE ASSURANCE.
48, GRACECHURCH STREET, LONDON.
Established 1835.

Number of policies issued, 34,062.			
Accumulated Fund	£3,205,055	15	4
Gross annual revenue	437,344	1	5
Amount paid for claims	3,176,620	7	3
Total profit divided among the assurers	2,305,330	17	6
Profit divided in 1872	519,223	16	5

Prospectus and proposal form forwarded on application.
HENRY RANCE, Secretary.

THE LONDON AND GENERAL PERMANENT
LAND, BUILDING, AND INVESTMENT SOCIETY.
Shares, £40. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.
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Large or small sums received on deposit, repayable at short notice. Shares may be taken at any time—no back payments.
Money ready to be advanced on Freehold or Leasehold Security.
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FOUR PER CENT. INTEREST paid upon Realised Shares of £10, £25, £50, and £100, withdrawable at a week's notice.
SUBSCRIPTION SHARES, to terminate in 5, 7½, or 12½ years, issued daily.
ADVANCES made upon HOUSES and LANDS, repayable by periodical instalments during any number of years not exceeding fifteen.
TENANTS desirous of PURCHASING HOUSES for their own occupation should consult the "Register of Properties for Sale."
A Prospectus will be sent upon application.
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32, New Bridge-street, London, E.C.
Established 1847.
Empowered by Special Act of Parliament

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SURGEON.—John Mann, Esq.
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This Company has never amalgamated with any other office.
Being established on the MUTUAL PRINCIPLE, all the profits belong to the Members.
Every third year a careful valuation of the assets and liabilities of the Company is made. The eighth valuation has just taken place, and the Directors are enabled, after reserving in hand a fund amply sufficient to provide for future claims and contingencies, to return to the Members the sum of £44,573 18s. 11d. The next division of Profits will be declared in 1876.
It has 11,995 policies now in force, assuring an aggregate sum of TWO MILLION EIGHT HUNDRED AND EIGHTY-TWO THOUSAND POUNDS.
It has an annual income of more than ONE HUNDRED THOUSAND POUNDS.
It has an accumulated fund, arising solely from premiums, of over HALF-A-MILLION.
It has paid in claims upwards of HALF-A-MILLION.
It has appropriated as bonus since its establishment more than a QUARTER OF A MILLION.
Prospectuses and Copies of the Last Report and Balance-sheet, and all needful information, can be obtained on application to any of the Agents of the Company, or to
ALFRED LENCH SAUL, Secretary.

Agents Wanted in unrepresented places.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

BRYNYCAE and CADLEY COLLIERIES COMPANY (Limited).
Registered under the Companies Acts of 1862 and 1867.
Capital £250,000, in 25,000 Shares of £10 each.
Payable as follows:—£2 on Application, £3 on Allotment, and the remainder by calls at intervals of not less than three months.
If the net profits for the first two years do not amount to Five per Cent. per annum, the deficiency is guaranteed by the Vendor, payable half-yearly, such deficiency to be repaid to him out of surplus profits in subsequent years, after the payment of a Dividend of Ten per Cent. per annum to the Shareholders.

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E. Smith Judkins, Esq. (Locket and Judkins), 18, Upper Thames-street, and Coal Exchange, London, Colliery Proprietor.
Trew Jegon, Esq., Chalvey Park, Slough, Buckinghamshire.
Henry Darvill, Esq., Elmfield, Windsor, Director of the Mutual Life Assurance Society.

BANKERS.
Messrs. Williams, Deacon, and Co., Birchin-lane, London, E.C.
Messrs. Herries, Farquhar, and Co., 16, St. James's-street, London, S.W.
The West of England and South Wales District Bank.

SOLICITORS.
Messrs. Cope, Rose, and Pearson, 26, Great George-street, Westminster, S.W.

AUDITOR.
James Waddell, Esq., New Poultry-chambers, 7, Poultry, E.C.

SECRETARY.
Charles Eley, Esq.

OFFICES OF THE COMPANY.
No. 110, Cannon-street, London, E.C.

PROSPECTUS.
This Company is formed for the purpose of purchasing the freehold of two valuable mineral properties in Glamorganshire, known as the Cadley and Penllwyn Robert Estates, which contain together 482 acres, and of acquiring the leases of the coal and ironstone under two other properties in the same county, containing together 1,046 acres, and being portions of the Penllergare and Llanharran Estates, and for the purpose of opening up the necessary Collieries for working the valuable seams of coal and ironstone under those properties.
It is proposed to form three collieries, viz.:—
1. The Cadley Colliery, for working the Cadley Estate (freehold), 291 acres, and the Penllergare coal (leasehold), 346 acres, which are contiguous, and contain together 637 acres.
2. The Brynycae Colliery for working the coal and ironstone under the Llanharran Estate (leasehold), extending over 700 acres.
3. The Penllwyn Robert Colliery, for working the Penllwyn Robert Estate (freehold), containg 191 acres.
It is estimated by the engineers who have been consulted that the quantity of coal and ironstone capable of being worked at moderate depths will be as follows:—

	Tons of Coal.	Tons of Ironstone.
Cadley Colliery	16,500,000	—
Brynycae	41,000,000	25,000,000
Penllwyn Robert	3,250,000	1,500,000
Total quantities	60,750,000	26,500,000

Under the advice of the engineers, it is intended in the first instance to form and work the Cadley Colliery and the Brynycae Colliery, and subsequently to develop the Penllwyn Robert property.
The sections show that the first seam of coal in the Cadley Colliery (Church vein, 4ft.) will be reached at about 48 yards, and in the Byrnycae Colliery (the Bodder Fach, 5ft.), within 60 yards.
The Cadley Colliery is situate about three miles from the Landore Junction of the Great Western Railway at Swansea, and arrangements are in course of completion for connecting the Colliery with the Great Western by a short mineral line of less than two miles in length. This will open up communication with all parts of the kingdom.
The Brynycae Colliery is situate about thirteen miles west of Cardiff (the largest shipping port for coal in South Wales), and adjoins the Great Western Railway, so that a siding only will be necessary to connect the Colliery with the railway.
The Penllwyn Robert Colliery is situate a short distance from the Penclawdd Station on the Llanelly Railway, and it is proposed to form a short mineral line to connect it with that railway.
Explanatory plans and sections of the properties showing the situation of the Estates and the numerous seams of Coal and Ironstone thereunder, may be seen at the offices of the Company. The sections have been carefully compiled from the Ordnance Survey and from observations and workings in neighbouring and adjoining properties.
Extended operations in the same veins in adjoining collieries have proved the superior fitness of the coal for domestic and manufacturing purposes, and its character and high commercial value are so well established as to exclude any doubt of the demand far exceeding the estimated power of production.
The engineers report that the coal at Brynycae and Penllwyn Robert ranks with the highest in the kingdom for the manufacture of coke, the use of locomotives, and the manufacture of pig iron, tin plates, &c.
They further report that the ironstone is of the finest argillaceous quality to be found in the South Wales Basin.
PROFITS.—The engineers report that an annual output of 260,000 tons of Coal can be obtained, and at a profit of 4s. per ton only (which is less than half the profit realised from similar Coal in the district), this quantity will produce £52,000 per annum, being upwards of 20 per cent. on the total amount of capital; but, as there is the capacity for doubling that output as the works are developed, a corresponding increase of profits will result.
The above estimate of profits is exclusive of the profit to be derived from the ironstone, which the engineers anticipate can be sold in its raw state for smelting and mixing with other iron ores, at a profit of at least 4s. per ton, and the annual output of ironstone may be extended to upwards of 100,000 tons.
The demand for coal in the United Kingdom has risen in twenty-one years from 40,000,000 to 120,000,000 tons per annum; and as the demand for South Wales coal, both for export and home consumption, is rapidly increasing, it is confidently anticipated that the profit on the coal to be raised from these collieries will never be less than 4s. per ton.
CAPITAL.—A provisional contract has been entered into for the purchase of the freehold estates and the vendor's interest in the leases at the price of £140,000, and as the engineers report that the further sum of £110,000 will be ample to sink the necessary pits and construct the railways, and to furnish the requisite plant and machinery and working capital for fully developing the undertaking, the capital has been fixed at £250,000.
The following are the favourable terms under which the leasehold properties are held:—
The Penllergare property is held for 63 years, from the 25th March, 1873, at a royalty on the coal at 10d. a ton, less 10 per cent.; and the Brynycae property is held for 99 years, from the 24th June, 1873, at a royalty on the coal and ironstone of 8d. per ton of 22½ cwt. The dead rents in each case merge in the royalties, and these leases contain the usual average clauses.
No royalties will be payable in respect of the coal raised from the Freehold Estates, and this is a most valuable and important feature in the undertaking. The ownership of the surface at Cadley and Penllwyn Robert will afford unusual facilities for the erection of machine shops and cottages, and the deposit of spoil.
The vendor is so satisfied of the value of the properties, and has so much confidence in the success of the undertaking, that he will take £50,000 of the purchase-money in paid-up Shares, and will enter into a covenant with the Company to pay half-yearly, during the first two years, such a sum as together with the net profits of the Company shall be equal to interest at 5 per cent. per annum on the Capital for the time being paid up, but he stipulates that any sum paid on this account shall be repaid to him out of the surplus profits of the Company in any subsequent year after paying to the Shareholders in each subsequent year of a dividend of 10 per cent per annum.
No promotion money will be paid by the Company.
The following agreements have been entered into:—
An agreement dated the 30th day of June, 1873, between Trew Jegon of the one part, and Charles Eley on behalf of the Company of the other part, and an agreement dated the 16th day of August, 1873, between the said Trew Jegon of the one part, and the Company of the other part.
Copies of the Memorandum and Articles of Association and of the agreement above referred to, and of the Reports of the Engineers, viz., T. McDougall Smith, Esq., C.E., Edward Woods, Esq., C.E., Morgan Reynolds, Esq., M.E., George Birbeck, Esq., M.E., John Habakkuk, Esq., M.E., and William Habakkuk, Esq., M.E, may be inspected at the Offices of the Company.
Applications for Shares, which must be in the enclosed form, and accompanied by a deposit of £2 per Share, may be made to the Bankers.
If no allotment is made, the deposit will be returned in full.
Prospectuses and Forms of Application can be had of the Bankers and Solicitors, and at the Office of the Company; of Mr. H. Russell Evans, 18 and 20, Queen Victoria-street, London, and Newport; of the West of England and South Wales District Bank, Swansea, Cardiff, and Newport; and at the Offices of the "South Wales Evening Telegram," Newport, Mon.

FORM OF APPLICATION FOR SHARES.
(To be retained by either of the Company's Bankers.)
To the Directors of the Brynycae and Cadley Collieries Company (Limited).
GENTLEMEN,
Having paid to your credit at the Bank the sum of £ I request that you will allot me Shares in the above Company, and I hereby agree to accept such Shares, or any less number that you may allot to me, on the conditions stated in the Prospectus, and subject to the Memorandum and Articles of Association of the Company.
Name (in full) .....
Address .....
Profession or business .....
Date .....
Signature .....

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen-square, Bloomsbury, W.C Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.
See Testimonials, of which there are a thousand in the Visitors' Book.
"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.
"As on all previous visits I can testify that this is the most comfortable home I had when away from home."—W. B. HARVEY, Frome.
"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

HYDROPATHY!—JACKSON HOUSE MATLOCK BANK, DERBYSHIRE.
Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.
The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.
Terms—from 24s. 6d. to 31s. 6d. per week.
Prospectuses on application.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

FARM LANDS FOR SALE in the UNITED STATES.
The Burlington and Missouri-River Railroad Company offers for Sale, at a Low Price, on Four, Six, or Ten Years' Credit, with interest at favourable rates, and in quantities to suit purchasers, its Lands in the great Agricultural States of
IOWA AND NEBRASKA,
eligibly situated on the Chicago and Burlington Railway route between the Atlantic and the Pacific.
Full information in reference to the character and cost of these Lands, and to the Rates of Passage by Steamship and Railway to the Western and Pacific States, by the above-named route, may be had on application by letter or in person, at any of the offices of the Company in the United Kingdom; also, a Handbook for the use of intending Emigrants.
Liverpool: 16, South Castle-street.
London: 25, Moorgate-street.
HAMILTON A. HILL, General Agent.

VIENNA INTERNATIONAL EXHIBITION.
The "Medal for Progress"
has been awarded to J. S. FRY and SONS, Manufacturers of the celebrated Caracas Cocoa.

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The Award of the "Medal for Progress" at the Vienna Exhibition is a fresh proof of the high position assigned to the firm by a competent International Jury.

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"A most delicious and valuable article."—Standard.
"The Caracas Cocoa of such choice quality."—Food, Water, and Air, Edited by Dr. Hassall.
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MANY hundreds of individuals apply to the writer of this short essay as to the means for recovering an ornament which is prized, more or less, by us all. The pleasure of describing what the hair is, and how it should be treated, was at first pleasant, but after years of repetition it became irksome in the extreme. And this small pamphlet was written to enlighten the public, and save labour to the writer. Not only so, but these pages will show why that great remedy, Spanish Fly Oil, so signally succeeds in most cases of imperfect hair. So difficult is it to give verbally a lengthened statement of the advantages arising from the use of Cantharides Oil for the growth of the hair, that it becomes necessary to adopt a written medium for that purpose; also the difficulty is produced, not from a want of an accumulation of facts, but through oral explanations reaching but the few, and not, like an essay, finding its way to hundreds and thousands of persons suffering from thinness of hair, or disadvantaged in their appearance by meagre locks. Hair may be thought by some to be a subject too trivial to engage the attention of the studious. If an excuse or a reason be required for this study by those so engaged, they may show that their subject has been the theme of the poet and the labour of the painter; that its antiquity is attractive, for the Assyrians, Egyptians, ancient Jews, as well as the people of more classical days, prided themselves in the arranging, beautifying, and promoting the growth of an auxiliary to beauty surpassed by none in its charms. The individual devoting the energies of a life to this subject may remark to those who depreciate his engagement, that the wonders contained within its limits are more than enough for the contemplation of many lives; and like the manipulator with an atom or a globule of water, or the chemist with an examination into the laws of caloric, and the electrician inquiring into the wonders of electricity, he finds that nothing in nature is so insignificant as it at first appears, neither is there anything so small but what is more than sufficient to feed with mental food the mind of man. This is strikingly so with the subject of hair; and it is hoped, before the reader completes the reading of this brief essay, that his opinion will be the same as the writer's. A deficiency of the natural covering called hair produces often disease and death. It is not only true that the bear and wild dog in the Arctic regions could not long exist without its protection, but it is equally a fact that man when prematurely bald, or suddenly deprived of hair, is most susceptible to catarrh. So well known is this, that the greater number, perhaps, of persons wearing perukes do so more as a protection against cold than for the sake of ornament. The chest containing the vital organs induces persons very wisely to protect that part of the body with scrupulous care; but should the chest be kept uncovered, nature, ever beneficent, causes hair to grow upon the neglected part in sufficient quantities, showing, in so doing, the importance not only of keeping that part of the body covered, but that hair is a great preventive to inflammation, other diseases, and death. Plants are provided with this covering that the sun's rays may not be too powerful for them, or that the piercing winds may not do them injury. It is true that these filaments—found upon all plants except those that grow under water—collect from a humid atmosphere the moisture necessary to their well-being; but, important as this office is in the existence of vegetation, it is perhaps subordinate to that of protection from excessive heat or cold. As an ornament, nothing surpasses well-arranged hair, and its suitable decoration principally depends upon its profusion, obtained only through care and cultivation. The painter does not consider his Beauty perfectly charming unless her locks flow plentifully in brightness and thickness—the colour beautiful, and the gloss rich and radiant. The poet will "write a woful ballad to (so small a portion of hair as) his mistress's eyebrow," the inference being that if a few hairs upon the face inspire him with dmiration and love, to how much greater an extent of rapture or enthusiasm would he rise in contemplating her flowing locks, "dishevelled, but in wanton ringlets waved." And the sculptor is not forgetful of the effects produced by a judicious use of what the divine Milton calls "golden tresses." But if the poets be taken as guides as to the amount of attention and enthusiasm to be given to the hair, then we shall find that we are to admire it more than any other constituent part of beauty. The learned Liebig has analysed it, and informs us that it consists of hydrogen, oxygen, nitrogen, and sulphur. In the possession of the writer is the hair of nearly every class, genera, and family of the mammalia, and, upon examination, all are found to contain more or less of these component parts.

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